MENNONITE

YEAR BOOK

AND ALMANAC

FOR THE YEAR OF OUR LORD

1919

PUBLISHED BY THE

EASTERN MENNONITE CONFERENCE

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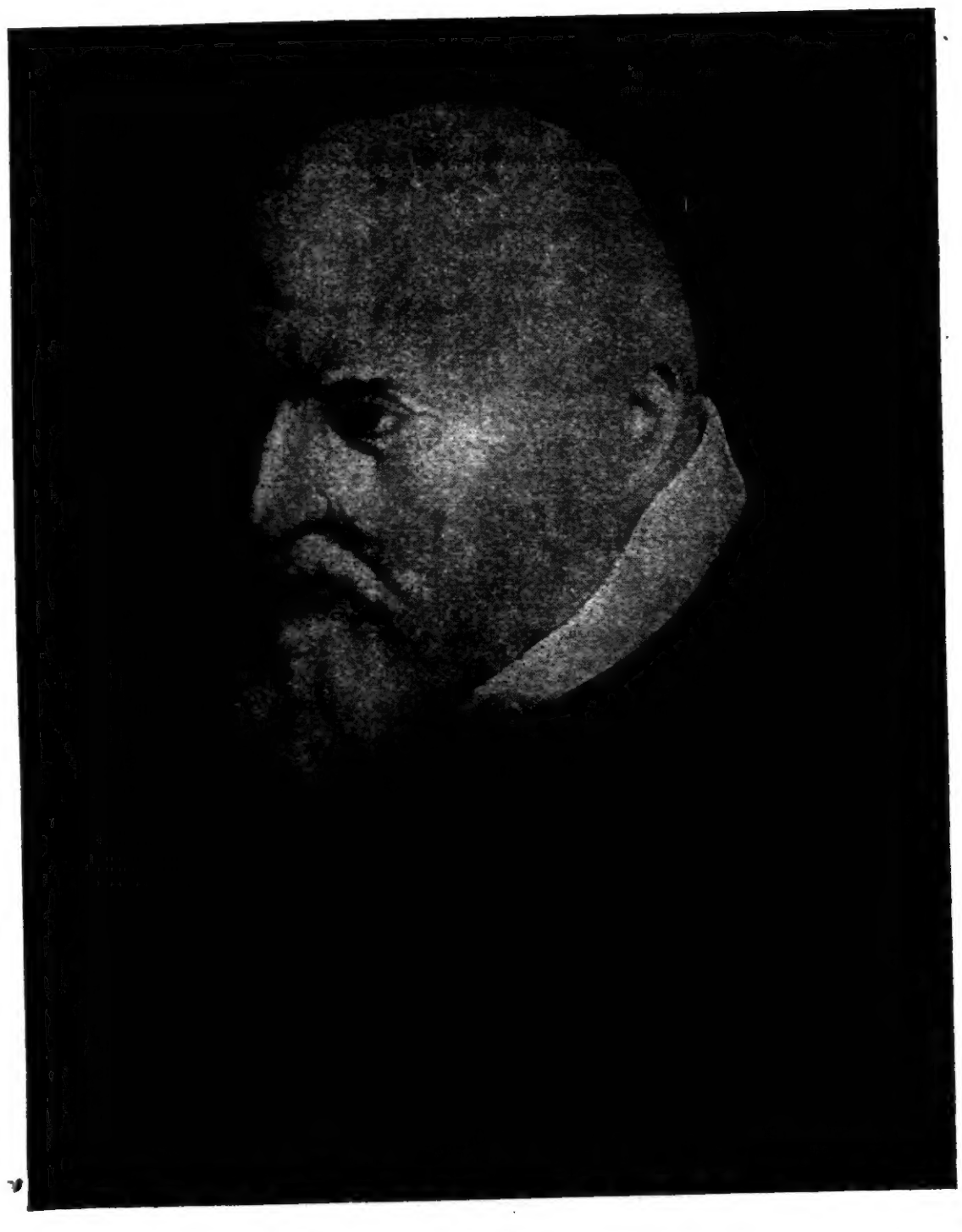

Menno Simons.

Born A. D. 1492. Died January 14. 1559.

Other Foundation can no man lay than that which is laid, which is Jesus Christ.—1 Corinthians 3: 11.

RECESSIONAL.

GOD of our fathers, known of old—
Lord of our far-flung battle-line,
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

The tumult and the shouting dies—
The captains and the kings depart,
Still stands Thine ancient Sacrifice,
An humble and a contrite heart—
Lord God of Hosts, be with us yet,
Lest we forget - lest we forget!

Far-called, our navies melt away—
On dune and headland sinks the fire;
Lo all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget—lest we forget!

If drunk with sight of power, we loose
Wild tongues that have not Thee in awe—
Such boasting as the Gentiles use,
Or lesser breeds, without the law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

For heathen heart that puts its trust
In reeking tube, and iron shard—
All valiant dust, that builds on dust,
And guarding calls not Thee to guard—
For frantic boast and foolish word,
Thy mercy on Thy people, Lord!

—*Rudyard Kipling.*

CALENDAR EXPLANATIONS and NOTICES

ECLIPSES FOR THE YEAR 1919

In the Year 1919 there will be Three Eclipses—Two of the Sun and one of the Moon.

The First is a total Eclipse of the Sun.—May 29th, at 6 o'clock, 32 minutes in the morning. Invisible here—visible to South America, the Atlantic Ocean and Africa.

The Second is a Partial Eclipse of the Moon.—November 7th, at 6 o'clock, 0 minutes, in the evening. Visible here—visible generally in Asia, Europe, Africa, South America and North America except the extreme western part.

The Third is an Annular Eclipse of the Sun.—November 22, at 8 o'clock 30 minutes in the morning. Visible here as a partial eclipse—visible to southwestern Europe, Western Africa, Eastern North America and nothern half of South America.

Movable Feasts

Shrove Tuesday	March 4th
Ash Wednesday	March 5th
Good Friday	April 18th
Easter Sunday	April 20th
Ascension Day	May 29th
Whitsuntide	June 8th
Trinity Sunday	June 15th
Corpus Christi	June 19th
First Sunday in Advent	November 30th

Chronological Cycles

Dominical Letter	E
Epact	29
Lunar Cycle or Golden Number	1
Solar Cycle	24
Roman Indiction	2
Julian Period	6632

The Ember Days

1	March 12th	3	September 17
2	June 11th	4	December 17th

In the Jewish Era the Year 5680 commences at Sunset September 24th, 1919

In the Mohammedan Era the Year 1338 begins on the 25th day of September, 1919.

The Sun (⊙) is called the Ruling Planet this year.

The Four Seasons or Cardinal Points

		Eastern States	Central States	Western States
Spring Begins	⊙ Enters March 20	1.21 p. m.	12.36 a. m.	11.56 a. m.
Summer "	⊙ " June 22	6.56 p. m.	6 11 p. m.	5.31 p. m.
Autumn "	⊙ " September 23	9.38 p. m.	10.03 p. m.	9.23 p. m.
Winter "	⊙ " December 22	4 29 p. m.	4.53 p. m.	4.13 p. m.

The Calculations in this Almanac Are Made to Solar or Apparent Time.

Dale Enterprise, Rockingham County, Va. **L. J. HEATWOLE, Calculator.**

JANUARY

Date	Days Week	International Sunday School Lessons and Daily Bible Reaaings	Moon souths h. m.	Moon R. & S. h. m.	Moon's Signs	Miscellany	Sun slo m	Sun rise h. m.	Sunset h. m.
1	Wed	Helping the Needy. Psa. 72:1-8.	11 55	6 20	♑	♀ sets 6.00 ♋	4	7 23	4 37
2	Thur	Sin's Cruel Bondage. Rom. 6:15-23.	12 48	☾ S.	♑	2) □♃☉ ♌	4	7 23	4 37
3	Fri	Breaking Heavy Yokes. Isa. 58:5-12.	1 39	5 15	♑	♂♀☾, ⊕ in Peril.	5	7 23	4 37
4	Sat	Overthrowing the Oppressor. Psalm 2:1-12.	2 29	6 25	♐	♂♂☾, ♃ sets 6.20	5	7 22	4 38
1		**Pharaoh Oppresses Israel.** Exodus 1:1-14; 2:1-25. GOLDEN TEXT—Psalm 72:4.	1st Sunday after New Year Matt. 2:13-23; 1 Pet. 4:12-19.				**Day's Length 9 Hrs., 16 Min.**		
5	Sun	The Great Liberator. John 8:31-39.	3 19	7 36	♐	♂☿☾, ♂ sets 7.30	6	7 21	4 38
6	Mon	Moses the Leader of Israel. Ex. 3:1-12.	4 08	8 49	♐	♀ in Aphelion	6	7 21	4 39
7	Tues	The Choice of Moses. Heb. 11:23-29.	4 57	9 58	♐	♂ in Perihelion	7	7 21	4 39
8	Wed	Moses Defends the Oppressed. Ex. 2:11-20.	5 48	11 02	♑	Rigel south 6.50 ♌	7	7 20	4 40
9	Thur	The Divine Presence Promised. Ex. 4:1-12.	6 45	morn	♑	9) Sirius so. 11.15	7	7 20	4 40
10	Fri	Isaiah Called to Service. Isa. 6:1-8.	7 39	12 04	♒	Arct. rises 11.20	8	7 19	4 41
11	Sat	"Lo, I am with You." Matt. 28:16-20.	8 36	1 04	♒	☾ in Perigee	8	7 19	4 41
2		**Moses the Leader of Israel.** Exodus 3:1—4:17. GOLDEN TEXT—Heb. 3:5.	1st Sunday after Epiphany Luke 2:41-52; Rom. 12:1-6.				**Day's Length 9 Hrs., 24 Min.**		
12	Sun	Strength for the Journey. Deut. 33:25-29.	9 37	2 00	♒	Spica rises 10.40	9	7 18	4 42
13	Mon	The Passover. Ex. 12:1-14.	19 34	2 59	♒	Regulus so. 2.27 ☾ in ♍	9	7 18	4 42
14	Tues	"What Mean Ye?" Ex. 12:21-28.	11 31	3 57	♒	♃ sets 4.10	9	7 17	4 43
15	Wed	The Lamb Without Blemish. 1 Pet. 1:13-23.	11 59	5 04	♓	♂♃☾ Capella so. 9.10	10	7 16	4 44
16	Thur	The Cup of Salvation. Psa. 116:1-13.	morn	☽ R	♓	16) Cast. so. 11.46	10	7 15	4 45
17	Fri	A Great Passover. 2 Chron. 30:13-22.	1 59	6 50	♓	♂Ψ☾, ♄ ri. 6.10	10	7 14	4 46
18	Sat	Lest We Forget. Deut. 8:11-20.	2 03	7 44	♓	♂♄☾	11	7 13	4 47
3		**The Passover.** Exodus 11:1—12:36. GOLDEN TEXT—1 Cor. 5:7.	2d Sunday after Epiphany John 2:1-11; Rom. 12:7-16.				**Day's Length 9 Hrs., 34 Min.**		
19	Sun	Do This in Remembrance. Matt. 26:20-29.	2 47	8 36	♓	☿ in ♍	11	7 12	4 48
20	Mon	Pharaoh Pursuing Israel. Ex. 14:1-9.	3 30	9 30	♓	Orion souths 9.49	11	7 12	4 48
21	Tues	Israel Troubled by his Coming. Ex. 14:10-20.	4 13	10 27	♓	Procyon souths 11.14	12	7 11	4 49
22	Wed	Israel Crossing the Red Sea. Ex. 14:21-31.	4 55	11 22	♈	♂♂☿ ♍	12	7 10	4 50
23	Thur	A Song of Deliverance. Ex. 15:1-13.	5 34	morn	♈	23) ☾ in Apogee	12	7 09	4 51
24	Fri	This Deliverance Commemorated. Psa. 106:1-12.	6 24	12 31	♉	Rigel souths 8.58	12	7 08	4 52
25	Sat	God's Mighty Hand. Deut. 4:32-40.	7 11	1 40	♉	7✱ souths 7.09	13	7 07	4 53
4		**Israel Crossing the Red Sea.** Exodus 14:1—15:21. GOLDEN TEXT—Exodus 14:30.	3d Sunday after Epiphany Matt. 8:1-13; Rom. 12:17-21.				**Day's Length 9 Hrs., 46 Min.**		
26	Sun	The Song of Moses and the Lamb. Rev. 15:1-8.	8 00	2 34	♉	Sirius souths 10.06	13	7 06	4 54
27	Mon	The Giving of the Manna. Ex. 16:11-20.	8 51	3 30	♋	Spica ri. 7.11, ☾ in ♎	13	7 05	4 55
28	Tues	To be Gathered Early. Ex. 16:21-30.	9 44	4 28	♋	♂Ψ☉, Canop. so. 9.48	13	7 04	4 56
29	Wed	The Pot of Manna. Ex. 16:31-36.	10 37	5 22	♊	♀ Gr. Hel. Lat. so.	13	7 03	4 57
30	Thur	Our Daily Bread. Matt. 6:25-34.	11 30	6 20	♊	31) ☿ in Aphel. ♏	13	7 02	4 58
31	Fri	A Multitude Fed. John 6:1-14.	12 21	☾ S	♊	♂♀♅	14	7 01	4 59

MOON'S PHASES

		Eastern States	Central States	Western States
New Moon	2d.....	3.26 a. m.	2.26 a. m.	1.46 a. m.
First Quarter	9th.....	5.53 a. m.	5.13 a. m.	4.33 a. m.
Full Moon	16th.....	3.46 a. m.	3.06 a. m.	2.26 a. m.
Last Quarter	23d.....	11.24 p. m.	10.44 p. m.	10.04 p. m.
New Moon	31st.....	6.09 p. m.	5.29 p. m.	4.49 p. m.

Jupiter is in Opposition with the Sun on the 2nd and shines all night

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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5. **Worth-While Life Purposes. Prov. 3: 1-18. (Consecration meeting.)**
12. **The Practice of Kindliness. Gen. 45: 1-15.**
19. **Our Relation to God. I. Repenting. Mark 1: 14-20.**
26. **Books That Have Helped Me. Prov. 2: 1-9.**

FEBRUARY

Date	Days Week	International Sunday School Lessons and Daily Bible Reaaings	Moon souths h. m.	Moon R. & S. h. m.	Moon's Signs	Miscellany	Sun slo m	Sun rise h. m	Sunsets h. m.
1	Sat	The Bread of Life. John 6: 27-35.	1 12	6 11	♑	♀ sets 6.04	♒ 14	7 00	5 00
5		**The Giving of the Manna.** Exodus 16: 1-36. GOLDEN TEXT—Matt. 6: 11.	4th Sunday after Epiphany Matt. 8: 23-25; Rom. 13: 8-10.				**Day's Length 10 Hrs., 2 Min.**		
2	Sun	Living Bread. John 6: 48-58.	2 03	7 13	♒	♂ ☿ ☾, ☌ ♀ ☾, ♂ ♂ ☾	14	6 59	5 01
3	Mon	Jethro Visits Moses. Ex. 18: 1-11.	2 54	8 21	♒	♂ sets 8.15	14	6 58	5 02
4	Tues	Jethro's Counsel. Ex. 18: 12-27.	3 45	9 37	♓	Algol souths 7.46	14	6 57	5 03
5	Wed	The Seventy Chosen. Num. 11: 10-17.	4 38	10 38	♓	Orion souths 8.30	14	6 55	5 05
6	Thur	The Seventy Messengers. Luke 10: 1-11.	5 33	11 35	♈	☽ in Perigee ♌	14	6 54	5 06
7	Fri	The Seven Deacons. Acts 6: 1-8.	6 30	morn	♈	7) Spica ri. 10.30	14	6 53	5 07
8	Sat	Diversity of Gifts. 1 Cor. 12: 1-11.	7 28	12 44	♈	Antares rises 3.3(	15	6 52	5 08
6		**Jethro's Counsel.** Exodus 18: 1-27. GOLDEN TEXT—Gala. 6: 2.	5th Sunday after Epiphany Matt. 13: 24-30; Col. 3: 12-17.				**Day's Length 10 Hrs., 16 Min.**		
9	Sun	Laborers Together. 1 Cor. 3: 4-15.	8 26	1 50	♈	Sirius souths 8.50	15	6 51	5 09
10	Mon	Our Duty to God. Ex. 20: 1-11.	9 22	2 51	♈	Arcturus rises 3.01	15	6 50	5 10
11	Tues	Our Duty to Man. Ex. 20: 12-21.	10 16	4 04	♉	♂ ♃ ☾, Rigel so. 7.25	15	6 49	5 11
12	Wed	Tables of Stone. Ex. 34: 1-8.	11 07	5 15	♉	♃ sets 5.20	15	6 47	5 13
13	Thur	Teach Me Thy Way. Psa. 119: 33-40.	11 55	6 27	♉	♂ ♀ ♂, ♂ Ψ ☾ ☽	14	6 46	5 14
14	Fri	How Love I Thy Law! Psa. 119: 97-104.	morn	☽ R	♉	14) ☌ ♄ ☉	14	6 44	5 16
15	Sat	The Law Fulfilled. Rom. 13: 8-14.	12 51	5 47	♉	Canopus so. 8.36	14	6 43	5 17
7		**The Ten Commandments.** Exodus 20: 1-17. GOLDEN TEXT—Luke 10: 27.	Septuagesima Sunday Matt. 20: 1-16; 1 Cor. 9: 24; 10: 5.				**Day's Length 10 Hrs., 34 Min.**		
16	Sun	The Sum of the Commandments. Mark 12: 28-34.	1 24	6 52	♉	♄ rises 6.45	14	6 42	5 18
17	Mon	Moses Praying for Israel. Ex. 32: 7-14.	2 07	7 57	♉	♂ ♅ ☉, Orion so. 4,42	14	6 41	5 19
18	Tues	Moses' Prayer Answered. Ex. 32: 30-35.	2 50	8 43	♊	Andromeda sets 9.50	14	6 39	5 21
19	Wed	Moses Fasting and Praying. Deut. 9: 11-19.	3 33	9 45	♊	☿ Gr. Hel. Lat. so. ♍	14	6 38	5 22
20	Thur	Samuel Praying. 1 Sam. 12: 19-25.	4 18	10 40	♊	♂ ☿ ♅, ☾ in Apogee	14	6 37	5 23
21	Fri	Elijah Praying. 1 Kings 18: 36-46.	5 04	11 36	♋	22) Reg. so 11.46	14	6 36	5 24
22	Sat	Paul's Prayer. Eph. 3: 14-21.	5 51	morn	♋	Capella so. 6.56	14	6 34	5 26
8		**Moses Praying for Israel.** Exodus 32: 1—34: 9. GOLDEN TEXT—James 5: 16.	Sexagesima Sunday Luke 8: 4-15; 2 Cor. 11: 19-33; 12: 1-9.				**Day's Length 10 Hrs., 52 Min.**		
23	Sun	The Effectual Prayer. Jas. 5: 13-20.	6 41	12 31	♋	♂ ☿ ☉, sup. ☾ in ♌	14	6 33	5 27
24	Mon	The Spies Sent Out. Num. 13: 17-25.	7 32	1 44	♋	Pollux souths 9 20	13	6 32	5 28
25	Tues	The Report of the Spies. Num. 13: 26-33.	8 24	2 45	♌	Spica rises 9.10	13	6 31	5 29
26	Wed	Why Israel Failed. Num. 14: 1-10.	9 16	3 42	♌	Vega rises 11.08 ♒	13	6 29	5 31
27	Thur	Shut Out by Unbelief. Heb. 4: 1-7.	10 08	4 38	♌	Castor souths 8.50	13	6 28	5 32
28	Fri	Our Refuge and Strength. Psa. 46.	11 00	5 32	♌	7∗ sets 12.17	13	6 27	5 33

MOON'S PHASES

		Eastern States	Central States	Western States
First Quarter	7th.....	1.54 p. m.	1.14 p. m.	12.34 p. m.
Full Moon	14th.....	6.40 p. m.	6.00 p. m.	5.20 p. m.
Last Quarter	22d.....	8.50 p. m.	8.10 p. m.	7.30 p. m.

Saturn is in Opposition with the Sun on the 4th and shines all night

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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2. The Best Things in Christian Endeavor. Tit. 2: 11-14; 3: 8. (Christian Endeavor Day.)
9. "I Will"—and What Will I? Heb. 10: 5-9, 19-25. (Consecration meeting, Decision Day.)
16. Our Relation to God. II. Trusting. Ps. 91: 1-16.
23. Christianity and the Toilers of Japan. Matt. 28: 16-20. (Missionary meeting.)

MARCH

Date	Days Week	International Sunday School Lessons and Daily Bible Reaaings	Moon souths h. m.	Moon R. & S. h. m.	Moon's Signs	Miscellany	Sun slo m	Sun rise h. m.	Sunsets h. m
1	Sat	Victory through Faith. 1 John 5:1-12.	11 51	6 21	♌	☿ ☿ ☾, ♂ sets 6.30	13	6 25	5 35
9		**The Report of the Spies.** Numbers 13:1—14:38. GOLDEN TEXT—1 John 5:4.				Quinquagesima Sunday Luke 18:31-43; 1 Cor. 13:1-13.		Day's Length 11 Hrs., 10 Min.	
2	Sun	More than Conquerors. Rom. 8:31-39.	12 44	☾ S	♌	2) ♃ stationary	12	6 24	5 36
3	Mon	Joshua a Patriot and Leader. Joshua 1:1-9.	1 36	7 42	♍	☿ ☾, ☿ ♂ ☾	12	6 23	5 37
4	Tues	Joshua's First Battle. Ex. 17:8-16.	2 31	8 55	♍	☿ ♀ ☾, ☾ in Perigee ♋	12	6 21	5 39
5	Wed	Joshua, Moses' Minister. Ex. 24:12-18.	3 27	10 11	♎	♀ sets 9.00	12	6 20	5 40
6	Thur	Joshua's Consecration. Num. 27:15-23.	4 35	11 20	♎	Capella soutes 6.09	11	6 19	5 41
7	Fri	Moses' Charge to Joshua. Deut. 31:1-8.	5 23	morn	♎	Orion so. 6.34	11	6 17	5 43
8	Sat	Joshua Warns the People. Joshua 1:12-18.	6 22	12 13	♎	8) ☾ in ♉	11	6 16	5 44
10		**Joshua, Patriot and Leader.** Joshua 1:1-9. GOLDEN TEXT—Joshua 1:9.				1st Sunday in Lent Matt. 4:1-11; 2 Cor. 6:1-10.		Day's Length 11 Hrs., 28 Min.	
9	Sun	The Lord with Joshua. Joshua 5:10-15.	7 18	1 10	♏	♃ sets 2 10	11	6 15	5 45
10	Mon	Cities of Refuge Appointed. Num. 35:9-21.	8 12	2 07	♏	♂ ♃ ☾, ☿ in ♌	10	6 13	5 47
11	Tues	Rules for Refugees. Num. 35:22-34.	9 03	3 02	♐	♂ ☿ ♂, 7✶ sets 11.31	10	6 12	5 48
12	Wed	The Cities of Refuge. Joshua 20:1-9.	9 51	3 51	♐	♂ ♆ ☾, Spica rises 8.23	10	6 11	5 49
13	Thur	A Life Lost through Disobedience. 1 Kings 2:36-46	10 37	4 33	♑	♄ sets 5.20	10	6 10	5 50
14	Fri	A Refuge of Lies. Isaiah 28:14-22.	11 21	5 12	♑	♂ ♄ ☾ Procyon So. 7.54	9	6 08	5 52
15	Sat	A Sure Refuge. Heb. 6:13-20.	11 54	5 48	♑	☿ in Perihelion	9	6 07	5 53
11		**The Cities of Refuge.** Joshua 20. GOLDEN TEXT—Matt. 5:7.				2d Sunday in Lent Matt. 15:21-28; 1 Thess. 4:1-8.		Day's Length 11 Hrs., 48 Min.	
16	Sun	Jehovah a Refuge. Psalm 91:1-16.	morn	☽ R	♒	16) Sir. so. 6.55 ♉	9	6 05	5 55
17	Mon	Israel Warned against Compromise. Joshua 23:1-13	1 04	6 49	♒	Orion sets 12.25	8	6 03	5 57
18	Tues	Defeat through Compromise. 1 Sam. 15:10-23.	1 49	7 50	♒	Aldebaran sets 11.34	8	6 02	5 58
19	Wed	Warnings against Evil Companionships. Prov. 1:7-19	2 13	8 48	♓	☾ in Apogee	8	6 01	5 59
20	Thur	Results of Evil Companionships. Judges 3:1-8.	2 59	9 42	♓	☉ Ent. ♈ Spring Be.	8	6 00	6 00
21	Fri	A Call to Decision. Joshua 24:14-23.	3 46	10 31	♈	☿ Gr. Elong. E.	7	5 59	6 01
22	Sat	The Decision on Mt. Carmel. 1 Kings 18:30-39.	4 34	11 28	♈	☾ in ♋	7	5 58	6 02
12		**Israel Warned against Compromises.** Joshua 23:1—24:28. GOLDEN TEXT—1 Cor. 15:33.				3rd Sunday in Lent Luke 11:14-28; Eph. 5:1-9.		Day's Length 12 Hrs., 2 Min.	
23	Sun	A Prayer for Deliverance. Psalm 3.	5 23	morn	♊	Sirius souths 8.14	7	5 57	6 03
24	Mon	Pharaoh Oppresses Israel. Ex. 1:6-14.	6 14	12 42	♊	24) Rig. sets 10.26	6	5 56	6 04
25	Tues	Israel Delivered from Egypt. Ex. 15:1-11.	7 04	1 49	♌	☿ Gr. Hel. Lat. N.	6	5 54	6 06
26	Wed	Israel Fed in the Wilderness. Ex. 16:13-21.	7 55	2 48	♌	♀ in ♋	6	5 53	6 07
27	Thur	Israel Taught at Siani. Ex. 20:1-17.	8 46	3 42	♋	Pollux souths 3.08	5	5 52	6 08
28	Fri	Joshua the New Leader. Joshua 1:1-9.	9 37	4 24	♋	□ ♃ ☉, 7✶ sets 10.47	5	5 51	6 09
29	Sat	God's Unfailing Goodness. Joshua 23:5-14.	10 28	5 02	♎	♂ ♆ ☾, Procy. so. 7.01	5	5 49	6 11
13		**Review: God's Hand in a Nation's Life.** Joshua 24: 14-28. GOLDEN TEXT—Prov. 14:34.				4th Sunday in Lent John 6:1-15; Gal. 4:21-31.		Day's Length 12 Hrs., 22 Min.	
30	Sun	Joshua's Last Charge. Joshua 24:22-23.	11 21	5 32	♎	Vega rises 9.09	5	5 47	6 13
31	Mon	God our Heavenly Father. Matt. 6:24-34.	12 16	☾ S	♎	31) Rig. sts. 9.50 ♌	4	5 45	6 15

MOON'S PHASES

		Eastern States	Central States	Western States
New Moon	2d.....	6.13 a. m.	5.33 a. m.	4.53 a. m.
First Quarter	8th.....	10.16 p. m.	9.36 p. m.	8.56 p. m.
Full Moon	16th.....	10.42 a. m.	10.02 a. m.	9.22 a. m.
Last Quarter	24th.....	3.36 p. m.	2.56 p. m.	2.16 p. m.
New Moon	31st.....	4.07 p. m.	3.27 p. m.	2.47 p. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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2. Our Relation to God. III. Obeying. John 15:12-17. (Consecration meeting.)
9. Lost by Looking. Prov. 23:29-35. (Temperance meeting.)
16. Envy and Covetousness. Luke 12:13-21.
23. The Art of Building Character. 1 Cor. 3:10-17.
30. On the Fence. Matt. 27:11-26.

APRIL

Date	Day's Week	International Sunday School Lessons and Daily Bible Readings	Moon souths h. m.	Moon R. & S. h. m.	Moon's Signs	Miscellany	Sun slo m	Sun rise h. m.	Sunsets h. m.
1	Tues	Prayer to the Father. Matt. 6: 1-15.	1 13	7 10	♈	♂ sets 7.00, ☾ in Per. ♋	4	5 44	6 16
2	Wed	God our Creator. Gen. 1: 24-31.	2 12	8 15	♈	Sirius sets 10.51 ☽	4	5 43	6 17
3	Thur	Our Father's Mercy. Psalm 103: 1-14.	3 13	9 20	♈	♀ sets 9.10, ☾ in ♉	3	5 42	6 18
4	Fri	Our Father's Gift. Eph. 1: 1-14.	4 13	10 21	♓	♃ sets 10.40	3	5 40	6 20
5	Sat	Knowing the Father. John 14: 6-21.	5 12	11 24	♓	♂ ♃ ☾, Ant. ri. 10.58	3	5 39	6 21

14 **God Our Heavenly Father.** Gen. 1: 1, 27; Psa. 103: 1-14; Matt. 6: 24-34. GOLDEN TEXT—Matt. 6: 9. 5th Sunday in Lent John 8: 46-59; Heb. 9: 11-15. **Day's Length 12 Hrs., 42 Min.**

6	Sun	Sonship with God. 2 Cor. 6: 14—7: 1.	6 08	morn	♓	Spica rises 8.40	3	5 38	6 22
7	Mon	The Saviour Foretold. Isa. 53: 1-12.	7 00	12 55	♓	7) Ald. sets 10.17	2	5 37	6 23
8	Tues	Christ's Reign. Isa. 35: 1-10.	7 49	1 45	♈	♂ ☿ ☉ Inferior	2	5 36	6 24
9	Wed	The Lamb of God. John 1: 35-42.	8 35	2 31	♈	Orion sets 11.00 ♉	2	5 35	6 25
10	Thur	Christ our Saviour. John 1: 43-51.	9 19	3 13	♈	♂ ♄ ☾, Reg. sets 8.44	1	5 34	6 26
11	Fri	Saved by Grace. 1 Peter 1: 1-9.	10 02	3 46	♈	♄ sets 3.40	1	5 33	6 27
12	Sat	A Present Saviour. 1 John 1: 1-10.	10 44	4 18	♓	Vega rises 8.22	1	5 32	6 28

15 **Christ Our Saviour.** Matt. 20: 27, 28; John 1: 35-51; 3: 16; Rom. 8: 31, 32. GOLDEN TEXT—John 3: 16. Palm Sunday Matt. 21: 1-9; Phil. 2: 5-11. **Day's Length 13 Hrs., 0 Min.**

13	Sun	An Exalted Saviour. Heb. 1: 1-9.	11 27	4 47	♓	Spica souths 11.50	0	5 30	6 30
14	Mon	Christ Crucified. Mark 15: 25-38.	11 56	5 15	♈	Alphacca souths 2.00 ☉	5	29	6 31
15	Tuos	Christ's Body in the Tomb. Mark 15: 39-47.	morn	☽ R	♈	15) 7✱ sets 9.44	F	5 28	6 32
16	Wed	Our Risen Lord. Matt. 28: 1-10.	12 55	7 13	♉	☾ in Apogee ♋	0	5 26	6 34
17	Thur	After the Resurrection. Luke 24: 13-31.	1 42	7 56	♉	☿ in ♉, Ψ stationary	0	5 25	6 35
18	Fri	**Good Friday.** Resurrection a Fact. 1 Cor. 15: 1-11.	2 30	8 44	♊	Sirius sets 9.55, ☾ in ♌	1	5 24	6 36
19	Sat	Christ the First-Fruits. 1 Cor. 15: 12-24.	3 19	9 38	♊	Orion sets 10.32	1	5 23	6 37

16 **Our Risen Lord.** (Easter Lesson). Matt. 28: 1-10. GOLDEN TEXT—Matt. 28: 6. Easter Sunday Matt. 16: 1-18; 1 Cor. 5: 6-8. **Day's Length 13 Hrs., 18 Min.**

20	Sun	**Easter.** Victory over the Grave. 1 Cor. 15: 50-58.	4 08	10 32	♊	☿ stationary	1	5 22	6 38
21	Mon	The Holy Spirit Promised. Joel 2: 21-32.	4 58	11 27	♋	Antares rises 10.00	1	5 20	6 40
22	Tues	Coming of the Holy Spirit Acts 2: 1-13.	5 47	morn	♋	Spica rises 9.47	1	5 19	6 41
23	Wed	Receiving the Holy Spirit. Acts 19: 1-7.	6 36	12 50	♌	23 Arct. so. 12.05	2	5 18	6 42
24	Thur	The Holy Spirit our Helper. John 16: 7-15.	7 25	1 43	♌	♄ stationary ♌	2	5 17	6 43
25	Fri	Helping the Apostles. Acts 2: 37-47.	8 15	2 29	♌	♂ ☿ ☾, 7✱ sets 9.06	2	5 16	6 44
26	Sat	Helping in Prayer. Rom. 8: 16-26.	9 05	3 07	♌	Orion sets 10.01	2	5 15	6 45

17 **The Holy Spirit Our Helper.** John 16: 7-15; Acts 2: 1-18. GOLDEN TEXT—Luke 11: 13. 1st Sunday after Easter John 20: 19-31; 1 John 5: 4-10. **Day's Length 13 Hrs., 34 Min.**

27	Sun	Spiritual Gifts. 1 Cor. 12: 1-13.	9 58	3 40	♌	□ Ψ ☉, Sirius sets 9.24	2	5 13	6 47
28	Mon	Man Made in the Image of God. Gen. 1: 26-31.	10 54	4 14	♍	♂ ☿ ☾, ☿ in Aphelion	3	5 12	6 48
29	Tues	Man Made for Dominion. Psalm 8: 1-9.	11 53	5 10	♍	♀ in Perihelion	3	5 10	6 50
30	Wed	Man in Eden. Gen. 2: 7-17.	12 54	☾ S	♍	30) ☾ in Perigee	3	5 09	6 51

MOON'S PHASES

		The Eastern States	Central States	Western States
First Quarter	7th.....	7.41 a. m.	7.01 a. m.	6.21 a. m.
Full Moon	15th.....	3.27 a. m.	2.47 a. m.	2.07 a. m.
Last Quarter	23d.....	6.23 a. m.	5.43 a. m.	5.03 a. m.
New Moon	30th.....	12.32 a. m.	12.52 a. m.	12.12 a. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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6. Our Relation to God. IV. Praying. Mark 11: 19-26. (Consecration meeting.)
13. How to Give God's Day to Godlike Deeds. Exod. 20: 8-11.
20. Eternal Life and How to Live It. John 5: 24; Eph. 2: 1-10. (Easter meeting.)
27. Christianity and the Toilers of America. Matt. 9: 35-38. (Missionary meeting.)

MAY

Date	Days Week	International Sunday School Lessons and Daily Bible Readings	Moon souths h. m.	Moon R. & S. h. m.	Moon's Signs	Miscellany	Sunset m	Sun rise h. m.	Sunsets h. m.
1	Thur	Man's Helpmeet. Gen. 2:18-24.	1 57	8 08	♐	♀ sets 8.50, ☾ in ♍ ☽	3	5 07	6 53
2	Fri	The New Man. Eph. 4:17-32.	2 59	9 11	♐	♂ ♀ ☾, Sirius sets 6.09	3	5 06	6 54
3	Sat	Changed into his Image. 2 Cor. 3:7-18.	3 58	10 14	♑	♃ sets 10.40	3	5 05	6 55
18		**Man Made in the Image of God.** Gen. 1:26-28; 2:7-9; Eph. 4:20-24. GOLDEN TEXT—Gen. 1:27.	2d Sunday after Easter John 10:12-16; 1 Pet. 2:21-25.				Day's Length 13 Hrs., 50 Min.		
4	Sun	Man and his Brother. Luke 10:25-37.	4 54	11 20	♑	♂ ♃ ☾, Spica so. 10.34	3	5 04	6 56
5	Mon	Sin in Eden. Gen. 3:1-13.	5 44	morn	♑	Aldebaran sets 9.31	3	5 03	6 57
6	Tues	Consequences of Sin. Gen. 3:14-24.	6 33	12 20	♒	6) ☿ Gr. Elong. W.	4	5 02	6 58
7	Wed	Sinfulness of Man. Rom. 3:9-23.	7 18	12 58	♒	Arct. so. 11.11 ♍	4	5 01	6 59
8	Thur	Works of the Flesh. Gal 5:13-21.	8 14	1 10	♓	♄ sets 1.50	4	5 00	7 00
9	Fri	Sowing and Reaping. Gal. 6:1-8.	8 43	1 54	♓	♂ ♂ ☉, Vega so. 2.56	4	4 59	7 01
10	Sat	An Eternal Separation. Matt. 25:31-46.	9 33	2 26	♈	7✶ sets 8.08	4	4 58	7 02
19		**Sin and Its Consequences.** Gen. 3:1-24; Rom. 1:18-23; James 1:15. GOLDEN TEXT—Rom. 6:23.	3d Sunday after Easter John 16:16-23; 1 Pet. 2:11-20.				Day's Length 14 Hrs., 4 Min.		
11	Sun	Contrition for Sin. Psalm 32:1-11.	10 19	2 55	♈	♂ in ♌ Librae so. 8.12	4	4 57	7 03
12	Mon	The Grace of God. Titus 2:1-15.	10 53	3 24	♈	Spica souths 9.27	4	4 56	7 04
13	Tues	Grace through Christ. John 1:9-18.	11 39	3 56	♉	□ ♄ ☉, ☾ in Apogee	4	4 55	7 05
14	Wed	Saved by Grace. Eph. 2:1-10.	morn	☽ R.	♉	14) Alph. so. 12.11	4	4 54	7 06
15	Thur	Grace of Christ Manifested. 2 Cor. 8:1-9.	12 37	8 31	♊	Altair rises 8.30	4	4 53	7 07
16	Fir	Abounding Grace. 2 Cor. 9:1-11.	1 25	9 35	♊	Regulus sets 12.14	4	4 52	7 08
17	Sat	Grace at Work. 2 Cor. 6:1-10.	2 15	10 30	♋	Procyon souths 10.16	4	4 51	7 09
20		**The Grace of God.** Gen. 6:8; Ex. 34:6, 7; 2 Cor. 12:9; Eph. 2:4-10; Tit. 2:11-14. GOLDEN TEXT—Acts 15:11.	4th Sunday after Easter John 16:5-16; Jas. 1:16-21.				Day's Length 14 Hrs., 18 Min.		
18	Sun	Grace Sufficient 2 Cor. 12:1-10.	2 54	11 15	♋	☿ Gr. Hel Lat. S. ♌	4	4 50	7 10
19	Mon	Repentance. Jonah 3:1-10.	3 43	11 50	♋	7✶ sets 7.32	4	4 50	7 10
20	Tues	Results of Impenitence. Luke 13:1-9.	4 32	Morn	♌	Antares rises 8.08	4	4 49	7 11
21	Wed	Necessity of Repentance. Isa. 1:10-20.	5 20	12 20	♌	♀ Gr. Hel. Lat. N.	4	4 48	7 12
22	Thur	David's Repentance. Psalm 51:1-17.	6 08	12 51	♌	22) Orion s. 10.02	4	4 47	7 13
23	Fri	The Prodigal's Repentance. Luke 15:11-24.	6 56	1 17	♌	♂ ☿ ☾, □ ☿ ☉	4	4 46	7 14
24	Sat	John Preaching Repentance. Luke 3:1-14.	7 46	1 43	♌	Sirius sets 7.31	4	4 46	7 14
21		**Repentance.** Jonah 3:1-10; Luke 13:1-5; Acts 2:37, 38. GOLDEN TEXT—Mark 1:15.	5th Sunday after Easter John 16:23-30; Jas. 1:22-27.				Day's Length 14 Hrs., 28 Min.		
25	Sun	Paul Preaching Repentance. Acts 17:22-31.	8 38	2 08	♍	♂ ♀ ♃	3	4 45	7 15
26	Mon	What Faith Is and What It Does. Heb. 11:1-10.	9 34	2 37	♍	Regulus sets 12.31	3	4 44	7 16
27	Tues	Examples of Faith. Heb. 11:11-22.	10 33	3 08	♎	♂ rises 3 40 ☽	2	4 43	7 17
28	Wed	Examples of Faith. Heb. 11:23-40.	11 35	3 45	♎	♂ ☿ ☾, ♂ ♂ ☾	3	4 43	7 17
29	Thur	**Ascension Day.** The Centurion's Faith. Matt. 8:5-13.	12 39	☾ S.	♎	29) ☉ Ecl. Invis.	3	4 42	7 18
30	Fri	Christ Developing Faith. Mark 9:14-26.	1 41	8 29	♏	☾ in ♍, ☾ in Perig.	3	4 41	7 19
31	Sat	Salvation by Faith. Rom. 3:20-31.	2 40	9 15	♏	Spica souths 8.44	3	4 41	7 19

MOON'S PHASES

		Eastern States	Central States	Western States
First Quarter	6th.....	6.34 p. m.	5.54 p. m.	5.14 p. m.
Full Moon	14th.....	5.03 p. m.	4.23 p. m.	3.43 p. m.
Last Quarter	22d.....	4.15 p. m.	3.35 p. m.	2.55 p. m.
New Moon	29th.....	8.14 a. m.	7.34 a. m.	6.54 a. m.

Mars is in Conjunction with the Sun on the 9th and cannot be seen

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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4. Our Relation to God. V. Serving. Matt. 20: 20-28. (Consecration meeting.)
11. The Lure of the World. 2 Tim. 4: 10; 1 John 2: 15-17.
18. Life, the School of God, and Its Lessons. Ps. 119: 1-8, 33-40.
25. God's Precious Promises. 1 Kings 8: 54-61; 2 Pet. 1: 1-4. (Union meeting with Juniors and Intermediates. A memory meeting.)

JUNE

Date	Days Week	International Sunday School Lessons and Daily Bible Readings	Moon souths h. m.	Moon R. & S. h. m.	Moon's Signs	Miscellany	Sunfast m	Sun rise h. m.	Sunsets h m.
23		**Faith: What It Is and What It Does.** Heb. 11:1-40; 12:1, 2. GOLDEN TEXT—John 14:1.				6th Sunday after Easter John 15:26; 16:4; 1 Pet. 4:8-11.		**Day's Length 14 Hrs., 38 Min.**	
1	Sun	Purified by Faith. Acts 15:1-11.	3 28	9 51	♌	☌ ♃☾, ☌ ♀☾	☋ 2	4 40	7 20
2	Mon	Obedience. Matt. 7:16-29.	4 26	10 48	♌	☌ ♆☾, Pol. sets 12.40	2	4 40	7 20
3	Tues	Exhortation to Obedience. Deut. 4:1-10.	5 13	11 42	♌	♃ sets 11.00	2	4 39	7 21
4	Wed	Abraham's Obedience. Gen. 12:1-9.	5 58	morn	♍	☌ ♄☾, Spica so. 8.30	2	4 39	7 21
5	Thur	Obeying God's Commandments. John 14:15-24.	6 41	12 11	♍	5) ♄ sets 12.10	2	4 38	7 22
6	Fri	Hearing and Doing. James 1:19-27.	7 24	12 54	♌	☌ ☿☌, ☿ in ♌♋	2	4 38	7 22
7	Sat	Obedience the Test of Love. 1 John 3:16-24.	8 07	1 51	♌	♅ stationary	1	4 37	7 23
24		**Obedience.** Gen. 12:1-4; Matt. 7:16-29; John 14:21-24. GOLDEN TEXT—John 15:14.				Whitsuntide John 14:23-31; Acts 2:1-13.		**Day's Length 14 Hrs., 46 Min.**	
8	Sun	**Whitsuntide.** Fruits of the Spirit. Gal. 5:22-26.	8 51	2 30	♌	Antares souths 11.16	1	4 37	7 23
9	Mon	How to Pray. Matt. 6:5-15.	9 36	2 58	♍	Arcturus souths 8.58	1	4 37	7 23
10	Tues	Persistency and Humility in Prayer. Luke 18:1-14.	10 23	3 14	♍	Vega so. 1.12☾ in♎	1	4 37	7 23
11	Wed	Efficacy of Prayer. Luke 11:1-13.	11 11	3 35	♍	☿ in Pri. ☌ ☿ ☉ sup.	1	4 36	7 24
12	Thur	Prayer for the Sick. James 5:13-20.	11 50	3 59	♎	Spica so 7.54 ☽ in♌	1	4 36	7 24
13	Fri	Abraham's Prayer. Gen. 18:23-33.	morn	☽ R	♎	13) Altair so. 12.18	☉	4 36	7 24
14	Sat	Prayer of Jesus. John 17:1-12.	12 51	8 21	♏	☌ ♀♆, 7✱ s. 2.44	S	4 36	7 24
25		**Prayer.** Matt. 6:5-15; Luke 18:1-14. GOLDEN TEXT—Phil. 4:6.				Trinity Sunday John 3:1-15; Rom. 11:33-36.		**Day's Length 14 Hrs., 50 Min.**	
15	Sun	Prayer of Jesus. John 17:13-26.	1 41	8 55	♏	Pollux sets 9.48	0	4 35	7 25
16	Mon	Love. 1 Cor. 13:1-13.	2 30	9 35	♏	Vega souths 1 00	0	4 35	7 25
17	Tues	Loving One's Neighbor. Lev. 19:9-18.	3 18	10 21	♎	Librae souths 8.58	1	4 35	7 25
18	Wed	Love the Basis of Law. Deut. 6:4-15.	4 05	10 56	♎	Regulus sets 12 20	♌ 1	4 35	7 25
19	Thur	The Law Fulfilled. Rom. 13:1-10.	4 53	11 50	♐	☌ ♅☾	1	4 35	7 25
20	Fri	Love in Deed and in Truth. 1 John 3:11-18.	5 41	morn	♐	Altair so. 11.58	1	4 35	7 25
21	Sat	The New Commandment. John 13:31-35.	6 31	12 20	♐	21) ☿ ☍r. H. L. N	1	4 35	7 25
26		**Love.** 1 Corinthians 13. GOLDEN TEXT—1 Cor. 13:13.				1st Sunday after Trinity Luke 16:19-31; 1 John 4:16-21.		**Day's Length 14 Hrs., 50 Min.**	
22	Sun	Love and Light. 1 John 2:1-11.	7 23	12 54	♑	☉ ent. ♋ Summer be.	2	4 34	7 25
23	Mon	God our Creator. Gen. 1:26-31.	8 19	1 30	♑	Markab souths 4.58	2	4 35	7 25
24	Tues	Obligation to God. Psalm 116:1-9.	9 18	1 51	♒	Procyon sets 7.40	2	4 35	7 25
25	Wed	Gracious Invitation. Isaiah 55:1-3.	10 19	2 48	♒	☾ in Perigee	2	4 35	7 25
26	Thur	Response to God's Love. Phil. 3:7-14.	11 22	3 45	♒	☌ ♂☾, ☾ in ♉	3	4 35	7 25
27	Fri	Prayer to God. Matt. 6:5-15.	12 23	☾ S	♋	27) ☌ ☿♃	☋ 3	4 35	7 25
28	Sat	Obeying God. Gen. 12:1-9.	1 20	8 29	♋	♂ sets 9.40	3	4 35	7 25
27		**Review: Response to God's Love.** Phil. 3:7-14. GOLDEN TEXT—Psalm 86:12.				2d Sunday after Trinity Luke 14:16-24; 1 John 3:13-18.		**Day's Length 14 Hrs., 48 Min.**	
29	Sun	Love to God and Man. 1 Cor. 13:1-13.	2 14	9 15	♋	☌ ♃☾, ☌ ☿☾	3	4 36	7 24
30	Mon	The Church's One Foundation. Matt. 16:13-18.	3 04	9 55	♋	☌ ♆☽, Vega so. 11.55	3	4 36	7 24

MOON'S PHASES

		Eastern States	Central States	Western States
First Quarter	5th.....	7.24 a. m.	6.44 a. m.	6.04 a. m.
Full Moon	13th.....	11.30 a. m.	10.50 a. m.	10.10 a. m.
Last Quarter	21st.....	12.34 a. m.	20th 11.54 p. m.	11.14 p. m.
New Moon	27th.....	3.53 p. m.	3.13 p. m.	2.33 p. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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1. Our Relation to God. VI. Reverence and Public Worship. Ps. 33:1-11; John 4:19-26. (Consecration meeting.)
8. Conditions Necessary for World-Peace. Mic. 4:1-5.
15. What We Owe and How to Pay It. 2 Cor. 8:1-15. (Tenth Legion applications.)
22. Christianity and the Toilers of India. Isa. 40:18-31. (Misionary meeting.)
29. What Does Loyalty to Our Church and Country Call For? Matt. 22:15-22.

JULY

Date	Days Week	International Sunday School Lessons and Daily Bible Reaaings	Moon souths h. m.	Moon R. & S. h. m.	Moon's Signs	Miscellany	Sun slo m	Sunrise h. m.	Sunsets h. m.
1	Tues	The Brotherhood of Believers. Acts 2:36-47.	3 51	10 26	♑	☌♂☾, ☌♄☾ ☽	4	4 36	7 24
2	Wed	The Ministering Laymen. Acts 6:1-7.	4 36	11 10	♒	☌☿♄, ♄ sets 11.10	4	4 36	7 24
3	Thur	Diversified Gifts in the Church. 1 Cor. 12:27—13:1.	5 20	11 56	♒	⊕ in Aphelion	4	4 37	7 23
4	Fri	The Church Extending to Gentiles. Acts 11:19-26.	6 03	morn	♓	☽ 4) Reg. sets 9.49 ♉	4	4 37	7 23
5	Sat	Christian Unity for World Conquest. John 17:15-21	6 47	12 12	♓	☽ ☿ Gr. Elong. E.	4	4 38	7 22

27 **The Church: Its Life and Work.** Acts 2:37-47; 1 Thess. 5:11-15. GOLDEN TEXT—Eph. 5:25. 3d Sunday after Trinity Luke 15:1-10; 1 Pet. 5:6-11. **Day's Length 14 Hrs., 44 Min.**

6	Sun	The Glorified Church. Rev. 19:6-16.	7 32	12 50	♓	Antares souths 9.26	4	4 38	7 22
7	Mon	Baptism of Jesus. Mark 1:1-11.	8 18	1 20	♈	☌☿Ψ, ☾ in Apogee	4	4 38	7 22
8	Tues	Fulfilling all Righteousness. Matt. 3:13-17.	9 06	1 54	♈	7✶ rises 1.02	5	4 39	7 21
9	Wed	The Baptized Believers. Acts 2:37-41.	9 55	2 30	♉	Arcturus sets 2.05	5	4 39	7 21
10	Thur	Into the Name of the Lord Jesus. Acts 19:1-7.	10 45	2 54	♉	Vega souths 11.14	5	4 40	7 20
11	Fri	The Eunuch Baptized. Acts 8:26-38.	11 36	3 31	♉	Dog Days Begin	5	4 40	7 20
12	Sat	Baptism and the Great Commission. Matt. 28:16-20	12 08	3 59	♊	Spica sets 11.14 ♍	5	4 41	7 19

28 **Baptism.** Matt. 28:18-20; Mark 1:1-11; Acts 8:26-40. GOLDEN TEXT—Gal. 3:27. 4th Sunday after Trinity Luke 6:36-42; Rom. 8:18-23. **Day's Length 14 Hrs., 38 Min.**

13	Sun	One Lord, One Faith, One Baptism. Eph. 4:1-6.	morn	☽ R	♊	☽ 13) Alt. so. 12.13	5	4 41	7 19
14	Mon	The Lord's Supper. Matt. 26:20-30.	1 15	8 44	♋	☿ in ♋	5	4 42	7 18
15	Tues	The New Covenant. Mark 14:22-26.	2 03	9 10	♋	Antares souths 8.14	6	4 43	7 17
16	Wed	In Remembrance of Me. Luke 22:7-20.	2 51	10 18	♋	☌♅☾, ♀ in ♋	6	4 44	7 16
17	Thur	Bread of Heaven. John 6:41-51.	3 39	10 54	♌	7✶ rises 11.52	6	4 45	7 15
18	Fri	Partaking of Christ. John 6:52-63.	4 28	11 21	♌	☿ Gr. Elong. E.	6	4 46	7 14
19	Sat	Communion with Christ. 1 Cor. 10:14-22.	5 19	11 52	♋	Vega souths 10.32 ♌	6	4 46	7 14

29 **The Lord's Supper.** Matt. 26:26-30; 1 Cor. 11:20-34. GOLDEN TEXT—1 Cor. 11:26. 5th Sunday after Trinity Luke 5:1-11; 1 Pet. 3:8-15. **Day's Length 14 Hrs., 28 Min.**

20	Sun	Eating Worthily. 1 Cor. 11:23-34.	6 12	morn	♋	☽ 20) Rigel ris. 3.36	6	4 47	7 13
21	Mon	One With Christ. John 17:1-11.	7 08	12 07	♋	☌♃☉	6	4 48	7 12
22	Tues	Christian Fellowship. Phil. 4:10-20.	8 07	12 57	♋	Reg. sets 8.40 ☾ in ♌	6	4 49	7 11
23	Wed	Dwelling together in Unity. Psalm 133.	9 07	1 08	♋	♂ rises 1.00, ☾ in Per.	6	4 50	7 10
24	Thur	Ministering to the Brethren. Acts 11:27-30.	10 07	1 51	♍	☿ in Aphelion	6	4 51	7 09
25	Fri	Slave and Brother Beloved. Philemon 8:20.	10 37	2 30	♍	☌♂☽, Pollux sets 8.19	6	4 51	7 09
26	Sat	Forbearance and Helpfulness. Gal. 6:1-10.	11 34	3 19	♍	☌♃☾, Vega so. 10.15	6	4 52	7 08

30 **Christian Fellowship.** Acts 2:42, 46, 47; Phil. 4:10-20. GOLDEN TEXT—1 John 1:7. 6th Sunday after Trinity Matt. 5:20-26; Rom. 6:3-17. **Day's Length 14 Hrs., 16 Min.**

27	Sun	Love in Deed and in Truth. 1 John 3:13-24.	12 28	☾ S	♌	☽ 27) ☌Ψ☾ ☽	6	4 53	7 07
28	Mon	Longing for God's House. Psalm 84.	1 18	7 50	♌	♃ rises 3.20	6	4 53	7 07
29	Tues	Preparation for Worship. John 4:1-15.	2 06	8 23	♍	☌♄☾, ☌☿☾	6	4 54	7 06
30	Wed	Christian Worship. John 4:19-26.	2 51	8 57	♍	☌♀☾, ♀ sets 8.40	6	4 55	7 05
31	Thur	Intelligent Worship. 1 Cor. 14:10-19.	3 36	9 27	♍	☿ stationary	6	4 56	7 04

MOON'S PHASES

		Eastern States	Central States	Western States
First Quarter	4th.....	10.19 p. m.	9.39 p. m.	8.59 p. m.
Full Moon	13th.....	3.08 a. m.	2.28 a. m.	1.48 a. m.
Last Quarter	20th.....	6.07 a. m.	5.27 a. m.	4.47 a. m.
New Moon	27th.....	12.23 a. m.	26th 11.43 p. m.	11.03 p. m.

Jupiter is in conjunction with the Sun on the 21st and cannot be seen

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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6. Our Relation to Others. I. Toward Enemies. Rom. 12:17-21. (Consecration meeting.)
13. Our Denominational History and Principles. Ps. 44:1-8. (May be led by the pastor.)
20. Crusading against Intemperance. Eph. 6:10-20.
27. How Do Men Confess Christ and How Deny Him? Rom. 10:9; Luke 22:55-61.

AUGUST

Date	Days' Week	International Sunday School Lessons and Daily Bible Readings	Moon souths h. m.	Moon R. & S. h. m.	Moon's Signs	Miscellany	Sun slo m	Sun rise h. m	Sunsets h. m.
1	Fri	Drawing nigh to God. Heb. 10:19-25.	4 41	9 54	♌	Spica sets 8.57 ♍	6	4 57	7 03
2	Sat	Removing the Obstacles. Matt. 18:15-20.	5 26	10 30	♌	♂ ☿ ☉, Vega s. 9.39 ♎	6	4 58	7 02
31		**Christian Worship.** Matt. 6:5, 6; John 4:1-10, 19-24; Heb. 10:19-25; Rev. 7:9-12. GOLDEN TEXT—John 4:24.	7th Sunday after Trinity Mark 8:1-9; Rom. 6:19-23.				**Day's Length 14 Hrs., 4 Min.**		
3	Sun	Joyous Worship. Psalm 122.	6 12	11 37	♌	3) Sirius ris. 4.34	6	4 59	7 01
4	Mon	Jesus the Soul-Winner. John 4:35-42.	6 59	morn	♌	Altair so. 10.47	6	5 00	7 00
5	Tues	The Soul-Winner's Commission. Acts 1:1-11.	7 48	12 14	♌	7✶ rises 11.06 ☾ in ♌	6	5 01	6 59
6	Wed	Winning a Brother. John 1:40-51.	8 37	12 57	♋	Castor rises 2.28	5	5 02	6 58
7	Thur	Winning Others to Christ. Acts 16:9-15.	9 28	1 29	♋	Regulus sets 7.37	5	5 03	6 57
8	Fri	Prayer and Soul-Winning. James 5:13-20.	10 18	2 19	♌	♀ Greatest Brilliancy	5	5 04	6 56
9	Sat	The Word and Soul-Winning. Acts 8:26-30.	11 08	3 10	♌	Orion rises 2.05 ♎	5	5 05	6 55
32		**Winning Others to Christ.** Acts 16:9-15; James 5:19, 20. GOLDEN TEXT—Acts 1:8.	8th Sunday after Trinity Matt. 7:15-23; Rom. 8:12-17.				**Day's Length 13 Hrs., 50 Min.**		
10	Sun	The Soul-Winner's Devotion. Acts 20:18-35.	1 57	3 49	♌	Rigel rises 2.16	5	5 06	6 54
11	Mon	The Great Commission. Matt. 28:16-20.	morn	☽ R	♌	11) Fomal. so. 1.26	4	5 07	6 53
12	Tues	Beginning at Jerusalem. Acts 2:36-47.	1 10	8 14	♌	♂ ☿ ☽	4	5 08	6 52
13	Wed	And in all Judaea. Acts 9:31-43.	1 56	9 12	♌	Arcturus sets 11.41	4	5 09	6 51
14	Thur	And in Samaria. Acts 8:14-25.	2 36	9 49	♋	☿ Gr. Hel. Lat. S.	4	5 10	6 50
15	Fri	Unto the Uttermost Part. Acts 13:1-12.	3 34	10 16	♋	♂ ☿ ☉ Inferior ♌	4	5 12	6 48
16	Sat	Christian Missions in Action. Acts 14:8-20.	4 29	10 54	♌	Vega souths 8.46	4	5 13	6 47
33		**Christian Missions.** Acts 1:8; 13:1—14:28. GOLDEN TEXT—Mark 16:15.	9th Sunday after Trinity Luke 16:1-9; 1 Cor. 10:6-13.				**Day's Length 13 Hrs., 34 Min.**		
17	Sun	The Nations before the Throne. Rev. 7:9-17.	5 14	11 19	♌	Orion rises 1.36	4	5 14	6 46
18	Mon	Social Responsibility. Luke 10:25-37.	6 11	11 58	♌	18) ☾ in Perigee	3	5 15	6 45
19	Tues	Duty toward Others. Matt. 18:21-35.	7 08	morn	♌	♀ in Aphel. ☾ in ♍	3	5 17	6 43
20	Wed	Doers of the Word. James 1:19-27.	7 58	12 10	♌	♀ stationary	3	5 18	6 42
21	Thur	Faith and Works. James 2:14-26.	8 56	12 53	♍	Dog Days End	3	5 19	6 41
22	Fri	Saved to Serve. Mark 5:1-20.	9 51	1 40	♍	♂ rises 2.30	2	5 20	6 40
23	Sat	Rulers and Social Responsibility. Neh. 5:1-13.	10 49	2 36	♍	♂ ♂ ☾ ♂ ♃ ☾ ♂ ☿ ☉ ♎	2	5 21	6 39
34		**Social Responsibility.** Luke 10:25-37; Gal. 6:2, 9, 10; James 2:14-16. GOLDEN TEXT—Gal. 6:10.	10th Sunday after Trinity Luke 19:41-48; 1 Cor. 12:1-11.				**Day's Length 13 Hrs., 18 Min.**		
24	Sun	The Judgment. Matt. 25:31-46.	11 33	3 25	♎	♂ ♆ ☾, ♂ ☿ ☾, ☿ sta.	2	5 23	6 37
25	Mon	Set apart for Leadership. Dan. 1:1-8.	12 21	☾ S.	♎	25) ♂ ♄ ♎ ♂ ♄ ☉	2	5 24	6 36
26	Tues	Daniel Refuses to Defile Himself. Dan. 1:8-20.	1 06	6 33	♏	♄ sets 7.20 ☾ in ♍	2	5 25	6 35
27	Wed	Wine and Ruin. Dan. 5:1-9.	1 51	7 12	♏	♂ ♀ ☾ Vega so. 8.07	1	5 26	6 34
28	Thur	Responsibility for Others. Rom. 14:7-21.	2 35	7 51	♏	♀ sets 8.20	1	5 27	6 33
29	Fri	Self-denial on Behalf of Others. 1 Cor. 8:1-13.	3 20	9 21	♐	7✶ rises 9.35	1	5 28	6 32
30	Sat	Discipline and Self-Control. 2 Pet. 1:1-11.	4 06	9 13	♐	Altair souths 9.10 ♍ ☉	5	30	6 30
35		**Temperance.** Dan. 1:8-20; Rom. 14:21; 1 Cor. 9:24-27. GOLDEN TEXT—1 Cor. 9:25.	11th Sunday after Trinity Luke 18:9-14; 1 Cor. 15:1-10.				**Day's Length 13 Hrs., 0 Min.**		
31	Sun	Self-Control and Service. Rom. 13:8-14.	4 52		♐	Spica sets 8.04	0	5 31	6 29

MOON'S PHASES

		Eastern States	Central States	Western States
First Quarter	3d.....	3.14 p. m.	2.34 p. m.	1.54 p. m.
Full Moon	11th.....	12.42 p. m.	12.02 p. m.	11.22 a. m.
Last Quarter	18th.....	10.58 a. m.	10.18 a. m.	9.38 a. m.
New Moon	25th.....	10.39 a. m.	9.59 a. m.	9.19 a. m.

Saturn is in conjunction with the Sun on the 25th and cannot be seen

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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3. Our Relation to Others. II. Toward Parents and Others in the Home. Exod. 20:12; Eph. 6:1-9. (Consecration meeting.)
10. Speech: Wise and Unwise. Jas. 3:1-18.
17. How Do Men Sell Their Heritage? Gen. 25:27-34.
24. The Folly of Pride. Prov. 16:1-19.
31. The Christian Challenge to Life Service. Matt. 4:18-22. (Missionary vocational meeting. Life-Work Recruits.)

SEPTEMBER

Date	Days Week	International Sunday School Lessons and Daily Bible Readings	Moon souths h. m.	Moon R. & S. h. m.	Moon's Signs	Miscellany	Sunfasts m	Sun rises h. m.	Sunsets h. m.
1	Mon	The Kingdom of God. Matt. 13:31-33, 44-50.	5 40	10 27	♌	☾ in Apogee, ☾ in ☊ ☽	0	5 32	6 28
2	Tues	The Laws of the Kingdom. Matt. 5:1-12.	6 29	11 34	♌	2) ♂ ♂ ♃ ☿ in Per.	1	5 33	6 27
3	Wed	Light, Law and Love. Matt. 5:13-20.	7 18	morn	♌	Sirius rises 2.42	1	5 35	6 25
4	Thur	Entrance to the Kingdom. Matt. 7:13-23.	8 08	12 01	♍	Aldebaran rises 12.40	1	5 36	6 24
5	Fri	Service in the Kingdom. Matt. 25:14-30.	8 58	12 49	♍	Pollux rises 12.40 ♋	1	5 37	6 23
6	Sat	New Heaven and New Earth. Rev. 21:1-10.	9 27	1 30	♍	Orion sets 12.23	2	5 38	6 22
36		**The Kingdom of God.** Matt. 6:10; 13:31-33, 44-50; 18:2, 3; Luke 17:20, 21; 2 Cor. 10:3-5.				12th Sunday after Trinity Mark 7:31-37; 2 Cor. 3:4-12.		**Day's Length 12 Hrs., 42 Min.**	
7	Sun	The Consummation. Rev. 22:1-5.	10 37	2 11	♎	♂ ♂ ♆ Ant. sets 9.40	2	5 39	6 21
8	Mon	The Way Home. John 6:37-47.	11 27	3 30	♎	7✶ rises 8.42	2	5 40	6 20
9	Tues	The Father's House. John 14:1-7.	morn	☽ R	♎	9) ♂ ☿ ☾	3	5 41	6 19
10	Wed	At Home with the Lord. 2 Cor. 5:1-10.	12 52	7 40	♎	Rigel ris. 11.34 ♊	3	5 43	6 17
11	Thur	Victory over Death. 1 Cor. 15:50-58.	1 09	8 07	♏	♀ Gr. Hel. Lat. S.	3	5 44	6 16
12	Fri	The Resurrection Life. John 11:17-27.	2 03	8 47	♏	♂ ☿ ♄, Mark. so. 10.35	4	5 45	6 15
13	Sat	The Judgment. Matt. 25:31-46.	2 58	9 07	♐	♂ ♀ ☉, Infer. ☾ in Per.	4	5 47	6 13
37		**The Future Life.** Matt. 25:31-46; John 14:2, 3; 2 Cor. 5:10; 1 Pet. 1:3-5. GOLDEN TEXT—2 Cor. 5:10.				13th Sunday after Trinity Luke 10:23-37; Gal. 3:15-23.		**Day's Length 12 Hrs., 24 Min.**	
14	Sun	No Temple Therein. Rev. 21:21-27.	3 56	9 47	♐	7✶ rises 8.43	5	5 48	6 12
15	Mon	The Word of God. Psalm 19:7-14.	4 55	10 15	♐	Fomalhaut sets 10.46	5	5 49	6 11
16	Tues	Delight in His Word. Psalm 1:1-6.	5 54	10 50	♐	16) ♂ ☿ ♀	5	5 50	6 10
17	Wed	Thy Word is Sure. Psalm 119:89-96.	6 51	11 47	♑	☿ Gr. Hel. Lat. N	6	5 52	6 08
18	Thur	Thy People Taught the Word. Neh. 8:1-12.	7 46	morn	♑	Pollux rises 12.06 ♋	6	5 53	6 07
19	Fri	Jesus and the Word. Matt. 4:1-11.	8 39	1 01	♏	♃ rises 12.50	6	5 54	6 06
20	Sat	Jesus Fulfilling the Word. Luke 24:44-49.	9 28	2 24	♏	♂ ♃ ☾, ♂ ♆ ☾	7	5 55	6 05
38		**The Holy Scriptures.** Psa. 19:7-14; 119:9-16, 97, 165; Acts 17:10-12; 2 Tim. 3:14-17; Heb. 1:1, 2.				14th Sunday after Trinity Luke 17:11-19; Gal. 5:16-24.		**Day's Length 12 Hrs., 6 Min.**	
21	Sun	The Inspired Word. 2 Tim. 3:14—4:8.	10 16	3 26	♏	♂ ♂ ☾, ♂ rises 3.30	7	5 57	6 03
22	Mon	Our Saviour and King. Matt. 21:1-9, 15, 16.	11 01	4 29	♐	♂ ♄ ☾, ♂ ♀ ☾	7	5 59	6 01
23	Tues	The Brotherhood of Believers. Acts 2:37-47.	11 46	☾ S	♐	23) ☉ ent. ♑ Aut. B	8	6 00	6 00
24	Wed	Baptism and the Great Commission. Matt. 28:16-20.	12 30	6 50	♑	♂ ☿ ☾ ♄ sets 6.50	8	6 02	5 58
25	Thur	The Lord's Supper. 1 Cor. 11:23-34.	1 15	7 47	♑	Arcturus sets 8 33 ♍	8	6 03	5 57
26	Fri	Winning Others to Christ. Acts 16:9-15.	2 00	8 30	♒	Markab souths 10.45	9	6 04	5 56
27	Sat	Social Responsibility. Luke 10:25-37.	2 46	8 56	♒	♃ ☿ ☉ superior	9	6 06	5 54
39		**Review: Jesus Our Saviour and King.** Matt. 21:1-9, 15, 16. GOLDEN TEXT—Matt. 21:9.				15th Sunday after Trinity Matt. 6:24-34; Gal. 5:26; 6:10.		**Day's Length 11 Hrs., 42 Min.**	
28	Sun	The Consummation of the Kingdom. Rev. 22:1-17.	3 33	9 14	♓	Altair south 7.22	9	6 07	5 53
29	Mon	John and Peter Become Disciples. John 1:29-42.	4 21	9 49	♓	☾ in Apogee	10	6 08	5 52
30	Tues	Philip Findeth Nathaniel. John 1:43-51.	5 10	10 05	♓	Orion rises 10.50	10	6 10	5 50

MOON'S PHASES

		Eastern States	Central States	Western States
First Quarter	2d.....	9.22 a. m.	8.42 a. m.	8.02 a. m.
Full Moon	9th.....	10.56 p. m.	10.16 p. m.	9.36 p. m.
Last Quarter	16th.....	4.32 p. m.	3.52 p. m.	3.12 p. m.
New Moon	23d.....	11.34 p. m.	10.54 p. m	10.14 p. m.

Venus is in Inferior Conjunction with the Sunon the 13th and changes from Evening Star to Morning Star

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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7. Our Relation to Others. III. Toward Neighbors and Friends. Phil. 2:1-11. (Consecration meeting.)
14. The Great Companion: How to Live With Him. Luke 24:13-32.
21. Truthfulness. Eph. 4:25; 2 Kings 5:20-27.
28. The Christian Athlete and His Training. 1 Cor. 9:19-27.

OCTOBER

Date	Day's Week	International Sunday School Lessons and Daily Bible Readings	Moon souths h. m.	Moon R. & S. h. m.	Moon's Signs	Miscellany	Sunset m	Sun rise h. m.	Sunset h. m
1	Wed	The Call of Matthew. Mark 2:13-17.	5 59	11 00	♐	Capella souths 4.56 ♋	10	6 11	5 49
2	Thur	Salvation Comes to Two Women. Acts 16:13-18.	6 47	11 52	♐	2) ♀ stationary ♌	11	6 12	5 48
3	Fri	The Philippian Jailor. Acts 16:25-34.	7 36	mor	♑	7✶ rises 7.34	11	6 13	5 47
4	Sat	Samaritan Woman Testifies. John 4:27-30, 39-42.	8 25	12 06	♑	Sirius rises 12.57	11	6 15	5 45

40 **John and Peter Become Disciples of Jesus.** John 1:29-42 — 16th Sunday after Trinity — Luke 7:11-17; Eph. 3:12-21 — **Day's Length 11 Hrs., 30 Min.**
GOLDEN TEXT—John 1:43.

5	Sun	The Claims of Christ Upon All Men. 1 John 1.	9 14	1 16	♑	Rig l rises 9.56	12	6 16	5 44
6	Mon	Fishers of Men. Mark 1:14-20.	10 04	2 25	♑	♂ ☿ ☾	12	6 17	5 43
7	Tues	Helping the Fishers. Luke 5:1-11.	10 55	2 36	♒	Andromeda sets 11.02	12	6 19	5 41
8	Wed	Excuses. Luke 14:15-24.	11 49	4 46	♒	Aldebaran ri. 8.38 ♉	13	6 20	5 40
9	Thur	Praying and Working for Others. James 5:13-20	morn	☽ R.	♓	9) Regulus ri. 7.09	13	6 21	5 39
10	Fri	Paul's Ministry. Acts 20:17-24.	1 01	6 44	♓	☾ in Perigee	13	6 23	5 37
11	Sat	Feed the Church of the Lord. Acts 20:25-35.	1 45	7 46	♓	7✶ rises 7.05	13	6 24	5 36

41 **Fishers of Men.** Mark 1:14-20. — 17th Sunday after Trinity — Luke 14:1-11; Eph. 4:1-6. — **Day's Length 11 Hrs., 12 Min.**
GOLDEN TEXT—Mark 1:17.

12	Sun	A Good Minister of Christ Jesus. 1 Tim. 4:6-16.	2 45	8 21	♓	☾ in ♉	13	6 25	5 35
13	Mon	Jesus in Peter's Home. Mark 1:29-39.	3 46	9 10	♓	Fomalhaut so, 9.37	14	6 27	5 33
14	Tues	Who Went About Doing Good. Luke 4:38-44.	4 46	9 48	♈	Orion rises 9.53	14	6 28	5 32
15	Wed	The Authority of Jesus. Mark 1:21-28.	5 42	10 44	♈	Vega sets 1.44 ♋	14	6 29	5 31
16	Thur	In the House of Simon the Leper. Mark 14:1-9.	6 36	11 37	♉	16) ♃ rises 11.40	14	6 31	5 29
17	Fri	Jesus in Zacchaeus' Home. Luke 19:1-10.	7 26	morn	♉	☌ ♆ ☾, ☌ ♃ ☾	15	6 32	5 28
18	Sat	In the Home at Bethany. John 12:1-8.	8 13	12 24	♉	♂ rists 12.20	15	6 33	5 27

42 **Jesus in Peter's Home.** Mark 1:29-39. — 18th Sunday after Trinity — Matt. 22:34-46; 1 Cor. 1:4-9. — **Day's Length 10 Hrs., 54 Min.**
GOLDEN TEXT—Luke 19:9.

19	Sun	Home Relationships. Eph. 6:1-19.	8 59	1 24	♊	☌ ♂ ☾, Algen. so. 10.04	15	6 34	5 26
20	Mon	Peter in the School of Christ. Matt. 14:22-33.	9 43	2 26	♊	♀ Greatest Brilliancy	15	6 36	5 24
21	Tues	Made whole by Faith. Mark 5:22-34.	10 27	3 29	♋	☌ ♀ ☾, ☿ in Aphilion	15	6 37	5 23
22	Wed	Raising Jairus' Daughter. Mark 5:35-43.	11 11	4 32	♋	♀ sets 3.24 ♌	16	6 38	5 22
23	Thur	Seeing and Hearing Jesus. Luke 7:18-23.	11 56	☾ S.	♋	23) Proc. ri. 11.24	16	6 39	5 21
24	Fri	A Gracious Invitation. Matt. 11:25-30.	12 42	6 08	♌	☌ ♂ ♄	16	6 41	5 19
25	Sat	Feeding the Multitude. Matt. 14:13-21.	1 29	6 48	♌	☌ ☿ ☽, Orion rises 9.24	16	6 42	5 18

43 **A Lesson in Trust.** Matt. 14:22-33. — 19th Sunday after Trinity — Matt. 9:1-8; Eph. 4:22-28. — **Day's Length 10 Hrs., 36 Min.**
GOLDEN TEXT—Mark 9:24.

26	Sun	Help from the Lord. Psalm 40:1-9.	2 16	7 23	♍	☾ in Apogee, ☽ in ♌	16	6 43	5 17
27	Mon	Keeping the Commandments. Jer. 35:1-11.	3 05	8 10	♍	Sirius rises 11.28	16	6 44	5 16
28	Tues	Rewards and Penalties. Jer. 35:12-19.	3 53	8 51	♎	Regulus rises 1.05	16	6 45	5 15
29	Wed	Do All to the Glory of God. 1 Cor. 10:23-33.	4 41	9 47	♎	Fomalhaut so. 8.34	16	6 46	5 14
30	Thur	The Woes of the Drunkard. Prov. 23:29-35.	5 28	10 36	♎	7✶ rises 5.54 ♍	16	6 48	5 12
31	Fri	Making My Brother to Stumble. 1 Cor. 8:4-13.	6 15	11 25	♏	31) Alt. sets 11.49	16	6 49	5 11

MOON'S PHASES

		Eastern States	Central States	Western States
First Quarter	2d.....	3.38 a. m.	3.48 a. m.	3.08 a. m.
Full Moon	9th.....	8.41 a. m.	8.51 a. m.	8.11 a. .m
Last Quarter	16th.....	12.10 a. m.	12.20 a. m.	15th 11.40 p. m.
New Moon	23d.....	3.40 p. m.	2.50 p. m.	2.10 p. m.
First Quarter	31st.....	8.45 p. m.	7.55 p. m.	7.15 p. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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5. Our Relation to Others. IV. Toward World-Brotherhood. Luke 10:25-37. (Consecration meeting.)
12. Training in Citizenship. 1 Pet. 2:11-20. (Citizenship Day.)
19. Our Pledge and How to Keep It. Exod. 19:1-8.
26. Christianity and the Health of China. Luke 4:16-31. (Missionary meeting.)

NOVEMBER

Date	Days Week	International Sunday School Lessons and Daily Bible Readings	Moon souths h. m.	Moon R. & S. h. m.	Moon's Signs	Miscellany	Sunset m	Sun Time h. m.	Sunrise h. m.
1	Sat	Fruits of Flesh and Spirit. Gal. 5:16-25.	6 39 mor		♐	♐ Orion rises 8.54	♓ 16	6 51	5 09
44		**Temperance Lesson. (World Temperance Sunday).** Jer. 35:1-8, 12-14a, 18, 19.				20th Sunday after Trinity. Matt. 22:1-14; Eph. 5:5-21.		Day's Length 10 Hrs., 18 Min.	
2	Sun	Burden-bearing. Gal. 6:1-10.	7 37	12 24	♑	♂ ☿ ☾, 7✱ souths 1.10	16	6 52	5 08
3	Mon	Peter's Great Confession. Matt. 16:13-24.	8 40	1 36	♑	Markab souths 8.06	16	6 53	5 07
4	Tues	Denying Self. Mark 8:31-38.	9 32	2 44	♑♒	□ ♆ ☉, Sir. ri. 10.56	♌ 16	6 54	5 06
5	Wed	The Words of Eternal Life. John 6:63-69.	10 27	3 50	♒	Altair sets 11.32	16	6 55	5 05
6	Thur	A Father Who Trusted in Jesus. John 4:46-53.	11 25	4 54	♒♓	☿ in ♌	16	6 56	5 04
7	Fri	The Messiahship of Jesus. Luke 24:25-27, 44-47.	morn	☽ R	♓	7) ☾ Eclipsed-Vis.	16	6 57	5 03
8	Sat	The Coming Kingdom. Isa. 11:1-10.	12 54	5 51	♓	☾ in Peri. ☾ in ♍	16	6 58	5 02
45		**Peter's Great Confession. Matt. 16:13-24.** GOLDEN TEXT—Matt. 16:16.				21st Sunday after Trinity. John 4:47-54; Eph. 6:10-17.		Day's Length 10 Hrs., 4 Min.	
9	Sun	The Suffering Servant of God. Isa. 53:1-12.	1 38	6 37	♈	□ ♃ ☉ ☿ Gr. Hel. Lat. S	16	6 59	5 01
10	Mon	Witnesses of Christ's Glory. Luke 9:28-36.	2 32	7 34	♈♑	Orion rises 8.19	16	7 00	5 00
11	Tues	Eye Witnesses of his Majesty. 2 Pet. 1:16-20.	3 33	8 31	♑	Andromeda so. 8.52	16	7 01	4 59
12	Wed	Moses' Face Shone. Ex. 34:29-35.	4 29	9 24	♑	♂ Gr. Hel. Lat. N.	16	7 02	4 58
13	Thur	Isaiah's Vision of God. Isa. 6:1-13.	5 22	10 19	♉	♃ rises 10.20	16	7 03	4 57
14	Fri	The Exceeding Greatness of the Revelation. 2 Cor.	6 11	11 20	♉	14) ♂ ♆ ☾, ♂ ♃ ☾	15	7 04	4 56
15	Sat	Christ is All. Col. 3:1-11. [12:1-10.	6 58	morn	♊	♄ rises 11.10	15	7 05	4 55
46		**Witnesses of Christ's Glory. Luke 9:28-36.** GOLDEN TEXT—Mark 9:7.				22d Sunday after Trinity. Matt. 18:23-35; Phil. 1:3-11.		Day's Length 9 Hrs., 48 Min.	
16	Sun	We shall be like him. 1 John 3:1-8.	7 42	12 20	♊	♂ ♄ ☾, ♂ rises 12.10	15	7 06	4 54
17	Mon	Jesus Corrects John's Narrowness. Luke 9:46-56.	8 26	1 20	♊	♂ ♂ ☾, Orion ri. 7.52	15	7 07	4 53
18	Tues	The Value of the Little Ones. Matt. 18:1-6, 10-14.	9 09	2 23	♋	♂ ♀ ☽ Algol so 11.35	♍ 15	7 08	4 52
19	Wed	Doing Good in Jesus' Name. Mark 9:38-50.	9 57	3 28	♋	♀ rises 4.00	14	7 09	4 51
20	Thur	Of Such Is the Kingdom. Mark 10:13-16.	10 39	4 36	♌	Altair sets 10.35	14	7 10	4 50
21	Fri	The Centurion's Servant Healed. Matt. 8:5-13.	11 25	5 44	♌	22) □ ♆ ☉	14	7 11	4 49
22	Sat	God's Fellow-Workers. 1 Cor. 3:1-9.	12 13	☾ S	♋	☿ sta. ☾ in ♌	14	7 12	4 48
47		**Jesus Corrects John's Narrowness.** Mark 9:33-42; 10:13-16; Luke 9:46-56.				23d Sunday after Trinity. Matt. 22:15-22; Phil. 3:17-21.		Day's Length 9 Hrs., 36 Min.	
23	Sun	Fellow-Citizens with the Saints. Eph. 2:11-22.	1 01	6 10	♋	♀ Gr. Elong. W.	13	7 13	4 47
24	Mon	Jesus Teaches Peter True Greatness. John 13:1-12.	1 49	7 04	♌	♂ ☿ ☾, Orion ris. 7.19	13	7 14	4 46
25	Tues	Greatness through Service. John 13:13-16, 36-38.	2 37	8 05	♌	Rigel rises 7.31 ♓	13	7 15	4 45
26	Wed	The Son of Man Came to Minister. Matt. 20:20-28.	3 35	9 12	♍	Achernar souths 9.12	12	7 16	4 44
27	Thur	As he that Serveth. Luke 22:24-34.	4 14	10 23	♍	Sirius rises 9.32	12	7 17	4 43
28	Fri	Members One of Another. Rom. 12:1-8.	4 57	11 19	♎	Markab souths 6.44	12	7 17	4 43
29	Sat	The Mind that was in Christ. Phil. 2:5-11.	5 43	11 50	♎	Arietas souths 9.36	11	7 18	4 42
48		**Jesus Teaches Peter True Greatness.** John 13:1-16, 36-38. GOLDEN TEXT—Matt. 20:28.				1st Sunday in Advent. Matt. 21:1-9; Rom. 13:11-41.		Day's Length 9 Hrs., 26 Min.	
30	Sun	Serve One Another. 1 Peter 5:5-11.	6 30	morn	♍	30) ♂ ☿ ☾, ☿ in ♌	11	7 18	4 42

MOON'S PHASES

		Eastern States	Central States	Western States
Full Moon	7th.....	6.37 p. m.	5.57 p. m.	5.17 p. m.
Last Quarter	14th.....	10.42 a. m.	10.02 a. m.	9.22 a. m.
New Moon	22d.....	10.21 a. m.	9.41 a. m.	9.01 a. m.
First Quarter	30th.....	11.49 a. m.	11.09 a. m.	10.29 a. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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2. Standing for God and Right. 1 Kings 18:17-24. (Consecration meeting.)
9. How to Avoid Failure. Josh. 1:1-8.
16. Co-operation in Christian Service. John 17:20-23; 1 Cor. 3:5-10.
23. How May We Practice Thanksgiving? Eph. 5:20; Ps. 67:1-7. (Thanksgiving meeting.)
30. Christianity and the Health of America. Ezek. 47:1-12. (Missionary meeting.)

DECEMBER

Date	Days Week	International Sunday School Lessons and Daily Bible Reaaings	Moon souths h. m.	Moon R. & ♄ h. m.	Moon's Signs	Miscellany		Sunfast m	Sun rise h. m	Sunsets h. m.
1	Mon	Peter and John Asleep in Gethsemane. Mk. 14:32-42.	7 19	12 42	♍	Sirius rises 9.06	☾	11	7 19	4 41
2	Tues	Jesus Betrayed and Arrested. Mark 14:43-54.	8 10	1 49	♍	♂ ☿ ☉ Inferior	☊	10	7 19	4 41
3	Wed	Mistaken Zeal. John 18:1-11.	9 05	2 53	♎	☿ in Perihelion		10	7 20	4 40
4	Thur	Obedience to Jesus. Acts 26:19-23.	10 04	3 55	♎	□ ♄ ☉, Altair sets 9.23		10	7 20	4 40
5	Fri	Suffering for Jesus' Sake. 2 Cor. 11:23-28.	11 06	4 56	♎	♃ stationary		9	7 21	4 39
6	Sat	Enduring the Cross. Heb. 11:32—12:3.	11 48	5 56	♎	Orion ris 6.28 ☾ in ♌		9	7 21	4 49

49 **Peter and John Asleep in Gethsemane.** Mark 14:32-54. GOLDEN TEXT—Mark 14:38. 2d Sunday in Advent Luke 21:25-36; Rom. 15:4-13. **Day's Length 9 Hrs., 18 Min.**

7	Sun	Fulfil thy Ministry. 2 Tim. 4:1-8.	morn	☽ R	♎	7) ☾ in Perigee		8	7 22	4 38
8	Mon	At the Trial of Jesus. John 18:15-27.	1 24	6 11	♎	7✶ souths 7 20		8	7 23	4 37
9	Tues	Peter Warned against Denial. Luke 22:31-46.	2 14	7 18	♎	♀ in Perihelion	☋	7	7 23	4 37
10	Wed	The Eclipse of Faith. Luke 22:54-62.	3 11	8 21	♏	Arietus souths 8.48		7	7 23	4 37
11	Thur	At the Crucifixion. John 19:23-30.	4 04	9 17	♏	♂ Ψ ☾, ♂ ♃ ☾		6	7 23	4 37
12	Fri	The Noon-Day Darkness. Matt. 27:45-50.	4 53	10 09	♐	☿ stationary		6	7 24	4 36
13	Sat	Many of his Disciples Went Back. John 6:60-69.	5 39	11 05	♐	♂ ♄ ☾, ♄ rises 4.00		6	7 24	4 36

50 **At the Trial and Crucifixion of Jesus.** John 18:15-27; 19:25-27. GOLDEN TEXT—John 3:16. 3d Sunday in Advent Matt. 11:2-10; 1 Cor. 4:1-5. **Day's Length 9 Hrs., 12 Min.**

14	Sun	Help in Trouble. Psalm 46:1-11.	6 24	morn	♑	14) ☿ GrHel. LatN		6	7 24	4 36
15	Mon	The Empty Tomb. John 20:1-10.	7 08	12 06	♑	♂ ♂ ☾7✶so. 7.08	♍	5	7 25	4 35
16	Tues	The Angel and the Shepherds. Luke 2:1-14.	7 52	1 09	♑	♂ rises 1.15		4	7 25	4 35
17	Wed	Jesus Appears to his Disciples. John 20:19-29.	8 37	2 14	♑	♀ rises 2.20		4	7 25	4 35
18	Thur	Jesus Appears at the Lake of Tiberias. John 21:1-14	9 22	3 20	♑	♂ ♀ ☾, ♂ in Aphelion		3	7 25	4 35
19	Fri	The Angel's Witness. Matt. 28:1-10.	10 10	4 30	♌	Spica rises 2.33 ☾ in ☊		3	7 25	4 35
20	Sat	The Glorified Christ. Rev. 1:10-18.	10 58	5 35	♌	♂ ☿ ☾, ☾ in Apogee		2	7 25	4 35

51 **At the Empty Tomb and With the Risen Lord.** John 20:1—21:25. GOLDEN TEXT—Matt. 28:6. 4th Sunday in Advent John 1:19-28; Phil. 4:4-7. **Day's Length 9 Hrs., 10 Min.**

21	Sun	Heavenly-minded Disciples. Col. 3:1-17.	11 46	6 19	♌	☿ Gr. Elong. W.		2	7 25	4 35
22	Mon	What we have Seen and Heard. 1 John 1:1-9.	12 34	☾ S,	♌	22) Winter begins		1	7 26	4 4
23	Tues	John and Peter Become Disciples. John 1:29-42.	1 22	5 40	♌	♄ stationary		1	7 25	4 35
24	Wed	Fishers of Men. Mark 1:14-20.	2 09	6 48	♌	Capella souths 10.46		☉	7 25	4 35
25	Thur	Christmas. The Babe of Bethlehem. Luke 2:1-20.	2 56	7 51	♋	Regulus rises 8.57		S.	7 25	4 35
26	Fri	Peter in the School of Christ. Mark 14:22-33.	3 41	8 48	♋	Rigel souths 10.46		0	7 25	4 35
27	Sat	Peter's Great Confession. Matt. 16:13-24.	4 27	9 33	♋	♂ ♅ ☾		1	7 25	4 35

52 **Review: The Training of Peter and John.** 1 John 1:1-9. GOLDEN TEXT—Acts 1:8. Sunday after Christmas Luke 2:15-20; Gal. 4:1-7. **Day's Length 9 Hrs., 10 Min.**

28	Sun	Jesus Teaches Peter True Greatness. John 13:5-16.	5 14	10 30	♋	Sirius sets 7.37	☊	2	7 25	4 35
29	Mon		6 02	11 38	♋	Vega sets 8.42		2	7 24	4 36
30	Tues		6 53	morn	♋	30) Orion so. 11.12		3	7 24	4 36
31	Wed		7 48	12 42	♋	♀ Gr. Hel. Lat. N.		3	7 24	4 36

MOON'S PHASES

		Eastern States	Central States	Western States
Full Moon	7th.....	4.10 a. m.	3.30 a. m.	2.50 a. m.
Last Quarter	14th.....	1.10 a. m.	12.30 a. m.	13th 11.50 p. m.
New Moon	22d.....	4.57 a. m.	4.17 a. m.	3.37 a. m.
First Quarter	30th.....	12.27 a. m.	29th 11.47p. m.	11.07 p. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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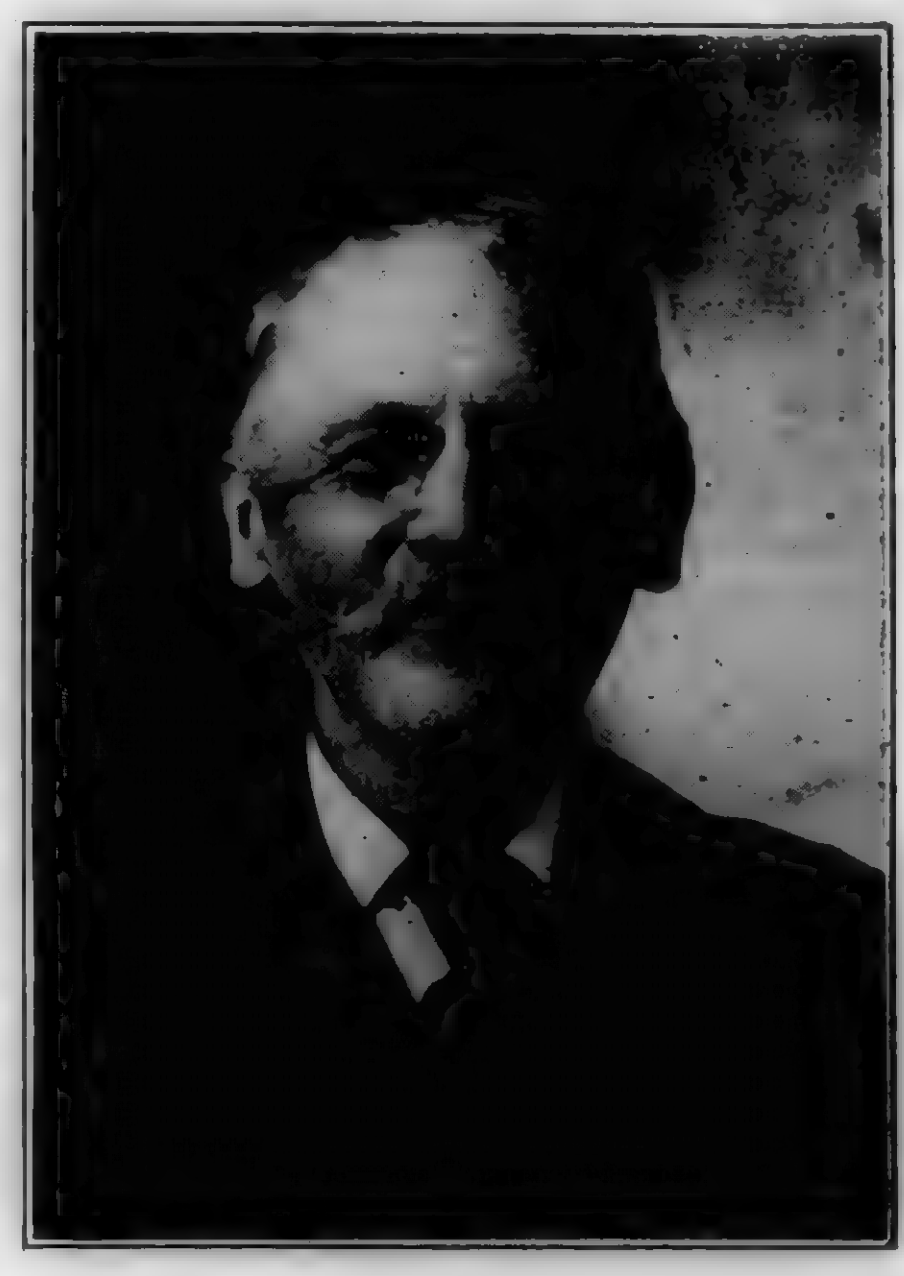
7. Truths That Jesus Taught. Matt. 5:3-12; John 21:25. (Consecration meeting.)
14. How to Use the Bible. Ps. 19:7-14; Matt. 4:1-4.
21. The Christmas Message and the Christmas Spirit. Luke 2:8-14; Matt. 2:9-11. (Christmas meeting.)
28. How to Make Next Year Better than This. Ps. 90:1-17. (New Year's meeting.)

BIOGRAPHICAL SKETCHES

WILLIAM M. GEHMAN, son of John and Mary Moyer Gehman, was born in Upper Milford, Lehigh county, Pa., on the 11th day of May, 1844. At the age of twenty he united with the Upper Milford Mennonite church by baptism on confession of faith and continued faithful and loyal to his church to the end of his life. He was always deeply interested in the welfare and growth of his church, and ever solicitous for the welfare of the young and in every way possible endeavored to advance and assist them in the growth of their spiritual life. A friend to the young, it was only natural that he should be an ardent supporter of the Sunday-school. For fourteen years he served as superintendent of the Sunday-school and for many years as the teacher of the German Bible class. For several years he was the active field secretary of the Eastern Conference Sunday-school Association. Besides filling the different offices of the church he served as treasurer for a number of years. In 1914 he was chosen deacon of the congregation and in that capacity served with watchful care to the time of his death. Not only did he give his time and service freely to his home church, but he was equally active in the interest of the church at large and frequently served in various committees of the Conference. For eighteen years he served faithfully as a member of the Board of Managers of the Mennonite Home for the Aged, at Frederick, Pa., and for most of that time he was the vice-president of the Board. Notwithstanding the distance he was always in his place when the meetings of the board were held, having missed only one or two meetings during his term of office.

Brother Gehman was unusually energetic and active in whatever he was engaged. His pleasing manner and smiling countenance won all with whom he came in contact as his friends. In early life he was engaged in the mercantile business at Quakertown and Hosensack. In 1870 he moved to East Macungie and there engaged in the coal and feed business, in which he continued to the end of his life with success. He was likewise active in the affairs of his home town and community.

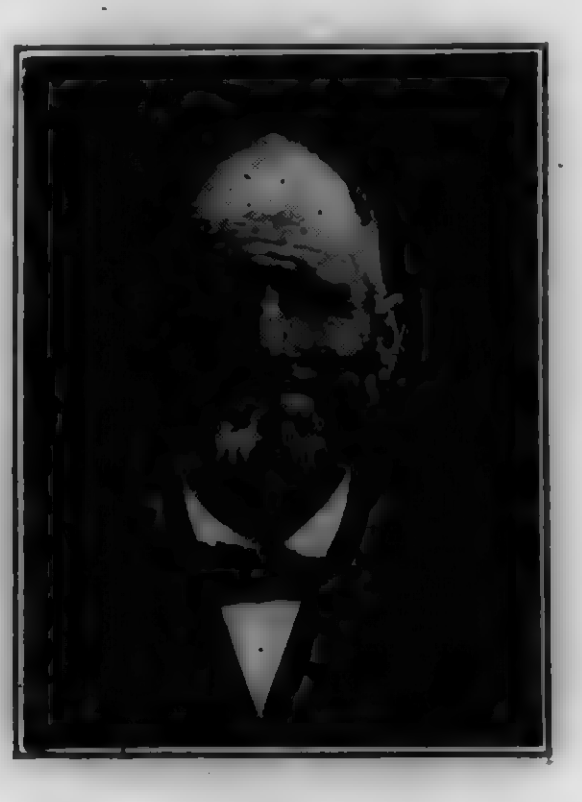
On November 9th, 1865, he was married to Lucy Salem. Theirs was the rare and happy privilege to celebrate their golden wedding on November 9, 1915. Five children were born to



them. The widow, three daughters and one son survive. After a few days of great suffering from blood poisoning he peacefully passed away on July 25, 1918, aged 74 years, 2 months and 14 days. So ended a beautiful life; as always cheerful and happy in life so in the midst of pain and suffering, and in the face of death he sweetly sang himself to sleep in Jesus; faint but sweet were the strains of his last song, "Blessed assurance, Jesus is mine."

MOSES C. GOTTSHALL, son of Rev. Moses H. and Hannah Clemens Gottshall, was born at the old Gottshall homestead, near Schwenksville, Pa., where he lived all of his life, on December 6, 1853. At the age of fifteen he united by baptism on

confession of faith with the Eden Mennonite Church at Schwenksville, in which relation he was ever loyal, faithful and active. On July 14, 1877, he united in marriage with Anna K. Stauffer. To this union thirteen children were born, of whom nine survive. His wife died January 19, 1912. Next to his family his church always received first attention. His activities touched every phase of his church. Nothing but providence could prevent his presence at the church services and the Sunday-school session. For many years he was the teacher of the German Bible class, for which work he was especially gifted—a careful and sound



MOSES C. GOTTSCHALL

thinker, a faithful student of God's Word and thoroughly orthodox in his teaching.

On November 25, 1886, he was chosen deacon of the church to succeed his uncle, Gottshall H. Gottshall, and served until his death, a term of thirty-two years, thus rounding out the hundred years of service in this office by father, son and grandson, and now the great-grandson, Newton S. Gottshall, has been called to begin the second century in the office of deacon.

For twenty years Brother Gottshall was a member of the Board of Managers of the Mennonite Home for the Aged, at Frederick, Pa., and the last two years he was the efficient president of the Board. He was likewise active in the interests of the community, as well as officially connected with a number of business enterprises, where he was always loved and honored for his integrity, sterling manhood and Christian character, and was much sought after for advice and counsel. An untiring worker in the church and community, he was likewise a successful farmer and a liberal provider for his large family. Few men were busier than he, and yet he always found time to visit the sick and the poor, where he was always welcome and helpful. He was a liberal giver of his means to all good causes, and it was often said that he gave away more than others could save. To this he would reply, "the more he gave to make others happy and comfortable the more the Lord gave him." A neighbor said, "We have been neighbors for fifty years and there was never a word broken between us. He was a good neighbor, always helpful and self-sacrificing. When there was need anywhere he was always the first to call and help."

Brother Gottshall had been in his usual health when he was taken with a severe attack of erysipelas, from which he suffered several days, when on the evening of March 6, 1918, he suddenly collapsed and peacefully passed from labor to reward, aged 64 years, 3 months and 2 days. Funeral services were held on the 13th from the Eden church, in the presence of the largest congregation ever gathered in that church. The following loving tribute was paid to his memory by a former member of the church, since gone home to glory:

"Moses C. Gottshall, to me, was a living Christian. He not only preached and sang Christianity, but he lived it. He lived as he prayed. His vision was that of usefulness, not only to be good, but good for something. His love for all mankind was very marked. I never heard him utter an unkind or uncharitable word. His smile and good cheer accompanied a hearty hand-shake. He was not prejudiced, nor selfish, but always endeavoring to progress and promote whatever lay close at hand and in which he was engaged. He possessed a rare mind and was always open to conviction. He was a self-made man, filled up according to God's pattern. His religion was not a dogma, nor a creed, nor an emotion, but a service."

ANN JEMIMA ALLEBACH, daughter of the late Jacob R. and Sarah Markley Allebach, was born at Green Lane, Pa., May 8, 1874. While still quite young she united with the Eden Mennonite Church of Schwenksville by baptism on confession of faith, and retained her membership in this church untli the 29th day of August, 1917, when she trans-

ferred her membership to the First Mennonite Church of Philadelphia. She was educated in the public schools of her native town, and at the age of 14 she attended Ursinus College, where she prepared to teach as was her father's wish. At the age of 17 she taught at the Middle Creek school, near her home. Having proved a successful teacher the directors at the end of the first term offered her any school in their district. She was the first woman to teach in her native town. Here her career as a teacher was a most successful one; she was greatly loved by the children.

Early in life she studied Oral English and Voice Culture and then established a voice culture department in Perkiomen Seminary and also in Darlington Seminary. The first Junior Christian Endeavor Society in the Perkiomen Valley was founded by her and she also called the first Christian Endeavor Convention in said valley. The first session of the C. E. and Young People's convention of the Eastern District Conference of the Mennonite Church was called and arranged for jointly by Miss Allebach and Rev. N. B. Grubb, and held at Quakertown, Decoration Day, 1893, and every year since then the convention meets on Decoration Day. In 1896 she became a Life Member of the World's Christian Endeavor Union. For the few last years of her busy life she was the Spiritual Counsellor of Queen's-Nassau Counties Christian Endeavor of Greater New York.

In 1893 she became principal of the East Orange, N. J., Collegiate School; in connection with this work she studied at the New York University, Columbia University and Union Theological Seminary, N. Y. On January 15, 1911, she was ordained to the Gospel Ministry in the First Mennonite Church of Philadelphia, by the pastor, Rev. N. B. Grubb, the late Rev. J. W. B. Schantz assisting. Since her ordination she has preached in pulpits of nearly every denomination. She has had a number of calls to different churches, but did not accept any call until several years ago when she did accept the call to become the active minister of the Sunnyside Reformed Church in New York City. Here she worked faithfully until the end of her life and met with wonderful success, even to such a degree that the public press was attracted and became interested in her work. Of her work as a minister the New York World, of December 23, 1917, had this to say: "Should you chance some Sunday morning to visit the Sunnyside Reformed Church do not be surprised if the service opens thus: 'If any of you here present are sick or hungry and who need employment or help in your homes, come to me after the service and I will help you.'

ANN JEMIMA ALLEBACH

And the Rev. Miss Allebach does help. There are many men and women in New York city who can corroborate this, men and women who know that this woman minister not only preaches but practices the Gospel."

Her training for church work she received while serving Trinity Parish, New York City. While there she established a large free kindergarten, employment bureau, commercial school, cooking class, clothes bureau and a monthly church paper, "The Intercession Messenger," which has a wide circulation not only in the United States but also in England. She was instrumental in organizing a council of religious education and also organized the first Christian Workers Conference in New York City. She served the City Missions Conference and frequently preached for Lincoln Mission

and in Brooklyn. At the request of the Mayor of New York City she formulated a Municipal Employment Exchange and also arranged the first conference on Home Religion and the first Church Forum in Brooklyn.

She wrote a world's Peace Prayer which was published in the Daily Bible, and which attracted a great deal of attention. She also wrote a Christian Philosophy of Life, which was approved and highly praised by thinking readers. Every spare moment of her life she was found busy with her pen. As a lecturer she was able, convincing and effective.

She has always been a firm believer in Equal Rights and Obligations as an American citizen. She has not only organized but was a member of many social and humanitarian organizations, all of which were for the betterment of humanity. Twice the Governor of New York appointed her to serve as delegate to the International Purity League, and also served as Vice-President of this organization. Not only has she been active in civic and religious work, but her interests in the business world were manifest, for she was one of the founders of the Institute of Business Engineers. She was requested in 1912 to present before the Federation of Women's Clubs in New York City a plan for a Domestic Workers' Training School. She was at the time of her death Vocational Director of Eastern College. Now her useful, busy life has ended, but her work will live and continue to bear fruit—fruit that will always honor her strenuous life. On Saturday morning, the 27th day of April, 1918, she entered into rest at the age of 43 years, 11 months and 19 days. The end came suddenly after a busy day's work when she was about to retire for the night. Her mortal remains were brought to her sister's home at Green Lane, Pa., where brief services were conducted on May 1, after which the body was taken to the Eden Mennonite Church at Schwenksville, where funeral services were conducted by her pastor, Rev. N. B. Grubb, and the pastor of the church, Rev. W. H. Grubb. Interment was made in the family burial plot in the Schwenksville cemetery.

REV. JACOB KREHBIEL, one of the oldest ministers in the General Conference, passed away at his home in Clarence Center, New York, on December 31, 1917, at the ripe age of 81 years, 4 months and 13 days.

Brother Krehbiel was born in Clarence Township, Erie County, New York, August 18, 1836. He was the eldest of a family of ten children, born to Frederick Krehbiel and his wife Magdalene Krehbiel, nee Wurtz.

REV. JACOB KREHBIEL

The father came from Germany in 1831 and the mother followed a few years later. They were among the pioneer settlers in the community in which Brother Krehbiel lived all his lifetime. His early training in life's school was received at home on the farm and in the district school. As a young man he attended the classical school at Williamsville, New York, and Bryant & Stratton Business College, in Buffalo. Later, during the winter months, he taught school.

On September 11, 1860, he was united in marriage with Leah C. Strickler. Eight children came to brighten their home, two of whom, Edgar J., at the age of 26, and John J., at the age of six months, departed this life. Those remaining in the home circle with the bereaved mother and widow, are Frederick S., F. Luella, Alletta H., and Mattie A., of Clarence Centre; Emma M., of Williamsville, and Clara, wife of D. C. Krehbiel, of Reedley, Cal.

Two sunny maidens in the latter home are the only grandchildren.

In the early seventies Brother Krehbiel was called to the ministry and served faithfully as pastor of the Mennonite church located at Clarence Centre. For many years he also served churches at Niagara Falls and Stevensville, Ontario.

In 1910 Brother Krehbiel, with his family, left the old home and moved into their new home in the village of Clarence Centre. During the summer of 1916 he was stricken with a severe illness which abated only after weeks of intense suffering. His pastoral duties were abruptly brought to a close at this time. He never fully regained his former health after this siege, and shortly before Thanksgiving, 1917, he went to bed where he could rest more comfortably and where he remained until he was called to the home beyond.

The funeral services were held at 2 o'clock on January 2, 1918, from the family residence. The funeral services were conducted by Rev. George Schettler, pastor of the Lutheran church, and Rev. J. L. Strong, pastor of the United Brethren church. The former read the twenty-third Psalm and John 10: 11-18 and offered prayer, and the latter preached the funeral sermon, basing his remarks on II Timothy 4: 7, 8.

Brother Krehbiel was a man of strong Christian convictions, sound in faith, and had a keen sense of spiritual things. He was ever a loving husband and father, loyal to the church, a beloved and honored brother in the ministry, and highly respected as a minister, neighbor and friend.

ELIAS WITMER, who probably reached a more advanced age than was ever atained by any other Mennonite, was born October 8, 1816, on the old homestead where he died, near Niagara Falls, N. Y. He was a twin brother to Tobias Witmer, who died in 1891, the son of Abraham Witmer, who was born in Lancaster county. Pa., in 1771, and died in 1851. The mother's name was Barbara Habecker, who was born in 1782 and died in 1859. The couple were married at Columbia, Lancaster county, in 1804, and resided there until 1811, when they moved to Niagara county, N. Y. They had ten children, eight sons and two daughters, of whom Tobias and Elias were the youngest.

When a young man, Elias Witmer taught school, but finding it detrimental to his health, learned the trade of tailor, following it however only a few years. He returned to the farm and cared for his father during the last few years of the latter's life. Elias was never married. He inherited the homestead and lived

Elias Witmer

with his tenants and relatives. From 1885 to his death he lived with his niece, Mrs. Schmitt, a daughter of Tobias. He was baptized on June 19, 1898, by his pastor, Rev. Jacob Krehbiel, in the Mennonite church at Clarence Center, N. Y.

In his extreme old age, especially during the last few years of his life, he was almost totally deaf and almost devoid of sight, yet his mind remained clear. He was in better health on his hundredth birthday than on his ninety-ninth. His memory was still keen and he was fluent in conversation. Last year, when 150 relatives and friends gathered at the old homestead in his honor, he recounted his personal history and that of his father's family.

"How much longer do you desire to live?" a reporter asked him. "Until my merciful God calls me," was the reply. The call came on February 23, 1918, and he entered into the rest for which he craved, having reached the unusual age of 101 years, 4 months and 15 days. Funeral services were conducted by Rev. J. C. Habecker, of Lancaster, Pa., followed by interment in the Witmer cemetery, a few rods east of his home, where he was gathered to his fathers.

HISTORICAL SKETCHES

A DECLARATION OF NON-RESISTANCE AND LOYALTY TO THE GOVERNMENT

AFTER the legislature of Pennsylvania had passed a law exempting the Mennonites and Quakers from military service, they acknowledged the same by sending a declaration of appreciation and setting forth the doctrine of the church to the Assembly, as follows:

To our Honorable Assembly, and all others in high or low Station of Administration, and to all Friends and Inhabitants of this Country, to whose Sight this may come, be they English or Germans:—

In the first Place we acknowledge us indebted to the most High God, who created Heaven and Earth, the only good Being, to thank him for all his great Goodness and manifold Mercies and Love through our Saviour Jesus Christ, who is come to save the Souls of Men, having all Power in Heaven and on Earth.

Further we find ourselves indebted to be thankful to our late worthy Assembly, for their giving so good an Advice in these troublesome Times to all Ranks of People in Pennsylvania, particularly in allowing those, who, by the Doctrine of our Saviour Jesus Christ, are persuaded in their Consciences to love their Enemies, and not to resist Evil, to enjoy the Liberty of their Conscience, for which, as also for all the good Things we enjoy under their care, we heartily thank that worthy Body of Assembly, and all high and low in Office, who have advised to such a peaceful Measure, hoping and confiding that they, and all others entrusted with Power in this hitherto blessed Province, may be moved by the same Spirit of Grace, which animated the first Founder of this Province, our late worthy Proprietor William Penn, to grant Liberty of Conscience to all its Inhabitants, that they may in the great and memorable Day of Judgment be put on the right Hand of the just Judge, who judgeth without Respect of Person, and hear of him these blessed Words, Come, ye blessed of my Father, inherit the Kingdom prepared for you, &c. What ye have done unto one of the least of these my Brethren, ye have done unto me, among which Number (i. e., the least of Christ's Brethren) we by his Grace hope to be ranked; and every Lenity and Favor shewn to such tender conscienced, altho weak followers of this our blessed Saviour, will not be forgotten by him in that great day.

The Advise to those who do not find Freedom of Conscience to take up Arms, that they ought to be helpful to those in Need and distressed Circumstances, we receive with Chearfulness towards all Men of what Station they may be—it being our Principle to feed the Hungry and give the Thirsty Drink;—we have dedicated ourselves to serve all Men in every Thing that can be helpful to the Preservation of Men's Lives, but we find no Freedom in giving, or doing, or assisting in anything by which Men's Lives are destroyed or hurt.—We beg the Patience of all those who believe we err in this Point.

We are always ready, according to Christ's Command to Peter, to pay the Tribute, that we many offend no Man, and so we are willing to pay Taxes, and to render unto Cæsar those Things that are Cæsar's, and to God those Things that are God's, although we think ourselves very weak to give God his due Honor; he being a Spirit and Life, and we are only Dust and Ashes.

We are also willing to be subject to the higher Powers, and to give in the manner Paul directs us;—for he beareth the sword not in vain, for he is the Minister of God, a Revenger to execute Wrath upon him that doeth Evil.

This Testimony we lay down before our worthy Assembly, and all other Persons in Government, letting him know, that we are thankful as above mentioned, and that we are

not at Liberty in Conscience to take up Arms to conquer our Enemies, but rather to pray to God, who has Power in Heaven and on Earth, for Us and Them.

We also crave the Patience of all the Inhabitants of this Country,—what they think to see clearer in the Doctrine of the blessed Jesus Christ, we will leave to them and God, finding ourselves very poor; for Faith is to proceed out of the Word of God, which is Life and Spirit, and a Power of God, and our Conscience is to be instructed by the same, therefore we beg for Patience.

Our small Gift, which we have given, we gave to those who have Power over us, that we may not offend them, as Christ taught us by the Tribute Penny.

We heartily pray that God would govern all Hearts of our Rulers, be they high or low, to mediate those good Things which will pertain to our and their Happiness.

The above Declaration, signed by a Number of Elders and Teachers of the Society of Menonists, and some of the German Baptists, presented to the Honorable House of Assembly on the 7th Day of November, 1775, was graciously received.

MENNONITE SHIP BUILDERS

AT THE time of the truce between the Spaniards and the Dutch, in 1609, there lived at Hoorn, in North Holland, a Mennonite, Peter Jansen, who took the notion that he would build a ship of the same proportions as Noah's ark, only smaller, that is, 120 feet long, 20 feet wide and 12 feet high. While it was building every one laughed at him; but, Dutchman-like, he kept sturdily on, and found in the end that it met his expectations, for, when launched, it proved to be able to bear a third more freight than other ships of the same measurement, and required no more hands to manage it than they, and sailed much faster. The result was that the Dutch built many others like it, calling them Noah's arks, and they only ceased to be used after the close of the truce in 1621, because they could not carry cannon, and were not safe against privateers.

We become happier than others not by having more goods, but by doing more good.

OBJECTORS TO THE MOVEMENT FOR NATIONAL INDEPENDENCE IN 1776

SOME examples of objectors to the movement for national independence in 1776 have lately been unearthed by War Department officials while searching for records in Hartford county, Maryland, to enable them to perfect title to a new proving ground. The document bears date of 1776, and sets forth the names of fifteen citizens of the region who refused to sign a declaration of independence, which is said to have been the first move in that direction by the colonists. Following is the list of the objectors and their reason for not signng:

"Benjamin Herbert, Jr., refuses to sign through religious principles.

"Richard T. Hargrove refuses to sign through religious principles.

"William Wilson, son of John, refuses to sign through religious principles.

"Benjamin Harboard refuses to sign through religious principles.

"Michael Boser don't sign by reason he signed before.

"Thomas Gilbert don't sign by reason he don't choose.

"Thomas West don't sign by reason it is a mystery to him.

"Philip Cummins don't sign by reason he don't understand the matter.

"John Ward don't sign by reason the Congress don't sign and by reason he thinks if the English gain the day then the Congress and the great people will turn the scale and say the comonalty of people forced them to stand in opposition to the English.

"John Clark don't sign by reason he can give.

"Ephraim Arnold don't sign for fear it would fetch him into a scrape.

"Isaac Penrose don't sign for reason he don't choose to fight for liberty and never will.

"Benjamin Fleetwood refuses to sign. He says he will go in a vessel, but will not fight by land.

"Samuel Gallion says if he should sign he may fetch on himself what he cannot go through.

"Richard Spencer says he cannot write nor read and shall not sign any paper."

TRIALS OF A MENNONITE MINISTER

A NOTED Mennonite minister was on trial during the Revolutionary Period, because of his patriotism manifested for the new nation then in forming. The following letter was written in behalf of Rev. Henry Funck, in which he was commended for favorable consideration by the Council of Philadelphia whither he turned for protection:

Skippack Township,
October 4th, 1781.

To Dr. Joseph Gardner,
Member of Council,

Sir:—

The bearer hereof, Mr. Henry Funck, is going to Council with a complaint respecting a Demand of Substitute Fines made on him by Frederick Limback, Esqr., one of the Sub-lieutenants of Northampton County. The complaint, I confess, appears to me of a new Kind and Mr. Funck states it thus, that he (Mr. Funck) is a preacher and has been so for many years among the people called Menonists, but having taken the test of the State and done a great deal of Business for the publick in the purchasing and milling way, was read out of the society, and as he is not now acknowledged a preacher by the Body of the society, Mr. Limback says he can not consider himself such, and consequently Fines him for neglect of duty in the militia, altho he favors many non-juror preachers of the same people. Mr. Funck can inform you more particularly of the circumstances, but this I know that he and his brother Christian Funck (a remarkably strong Whig) are preaching to the few well affected of that society; that he is a man of good character, (so think there is no reason of reading him out of the society, because of his attachment to the cause of this country). and that he has done much publick Business. Upon the whole, I think it a new Doctrine that the should be unprivileged, because he is disowned by the people for his complying with the Laws of his country, and beg you will be kind enough, if you find his complaint reasonable, to see him justice done as far as possible.

I am with real Esteem, Sir,
Your very H'by,
Daniel Hiester, Jr.

WITH THE MORAVIANS AT EASTER

BY EMILY F. CORNELIUS

THE evening was cool and the air spoke of spring as we passed through the thronged streets of Bethlehem on our way to the "Old Sun Inn."

We had decided to sacrifice our comfort and go to this queer hotel, for we had long heard of it and its antiquity. It was certainly the queerest hotel I have ever been in, with its broad stairs and winding corridors and suites of rooms on many different levels. It was rude to laugh, but how could we help it, for, standing on one landing, we noticed four different wall papers on the walls, and all most ancient in appearance. In dusky corners stood spinning wheels, with mighty wheels, and very antique furniture. The pictures can not be described—strange animals in weird colors and old prints of men and things. The house seemed full, but, of course, that was to be expected on Easter Eve, for people came from far and near to the sunrise service on Easter morning in this old Moravian town. The hour for service (we are told) was six-thirty, so we arranged to be wakened in ample time to reach the church a little before six. We retired early.

Clear and sweet the Easter hymns rang out through the still air; then again farther off they were repeated by a chorus of voices at two o'clock in the quiet morning. It was lovely. Some time afterward we heard the weird, strange notes of the "trombones" as they played Easter music from the church belfry. Again and again they sounded clear and sweet from various parts of the town.

We were asleep, when suddenly there were such terrible sounds I thought the roof was falling in, but we were only being awakened—I guess the rest of the guests were, too, though without request.

By the time we stepped out on the street most of the town was awake, and quiet, sleepy-looking individuals were wending their way to the church. The air came up damp and cold from the river, chilly and penetrating, not as on an Easter morning. We mingled with the crowd standing on the steps of the old church. The church was plain and square, of brown plaster. Unlike other churches, clearly it was constructed for use and not for beauty. It rose

high above the street from a terrace in front, where just as the clock struck the hour of six, the trombone players welcomed the coming morning. A hush fell on the crowd, the strange music was very impressive. Then, as the throng passed through the open doors, the church was soon filled, so that we were obliged to take seats in the gallery at the rear. The central section of this gallery was entirely occupied by the orchestra and the choir. The interior of the church is simple, although very tasteful in its appearance. It is rectangular in shape, with six very large windows on the two sides. The front was banked with palms and lillies, beautifully soft in their simplicity. Although the building was full, there was a great sense of space that gave solemnity to the occasion. We noticed especially the Venetian blinds at the large windows, which added to the quaint appearance.

Gradually the choir assembled in its place near us. The Moravians are a very musical people; music is one of the greatest pleasures of their lives. Their training in it commences in early childhood, so that their voluntary choir is large and efficient. They are in their music, as in all other respects, fond of simplicity, and do not care for artificial voices. Therefore the choir only led the congregation and did not sing anthems. Three ministers took their places at the front of the church and then the service commenced. The beauty and solemnity of their service filled us all as we joined in the Easter praises. At the close the whole congregation silently passed out through the front doors of the building into the path that leads tc the nearby graveyard. Here silently the people formed a large triangle, and the ministers, standing in the center, read the remainder of the service.

Several hymns were sung, led by the trombones, and then gradually the crowd dispersed, and the cemetery was left to its quiet sleep. Here we lingered and wandered around among the ancient graves. Several of the stones were broken and chipped, and bore only numbers and no name. On others the dates went back as far as 1770—these were the graves of the original settlers of Bethlehem, who came over from Moravia and Bohemia in 1750. Many of these people felt they were called to go as missionaries from the settlement to the Indian tribes in the wild and trackless wilderness. Through kindness, and untiring patience, they made many converts and the graves of these Indians are mingled with their own. "Abraham, an Indian boy," or "Isaac, an Indian of the Mohawks," are the inscriptions on some of these stones. As we were wandering thus we met the organist, who fortunately was a friend of one of our party. We were wondering why the stones were so nearly alike in appearance and that there seemed to be no family plots. He explained that it had always been a rule that there should be no privilege of choosing the place for a grave, but that it should come in the next vacant space.

Then we went back past the church and up the street to see the old historic houses.

They were all of grey stone, plain, but in good repair and similar in appearance. Here's the Brothers' House, there the Sisters', and next up the street the Widows' Dwelling. The learned one of our company then explained the customs and beliefs of these interesting people. They had tried in their settlements here and in Europe to live like the early apostles in Jerusalem, having all things in common. The single women lived together in dormitories, and in like manner the brothers had their special house. The children were early sent to school and trained by the sisters and brothers. Their life was very strict and rather monotonous, though in that way they accomplished a great deal.

In most cases their marriages were arranged by the head sisters and brothers, though on occasions of uncertainty the choice might be made by lot. They felt that God would direct their choice in the lot. They were always an earnest, industrious people, plain in their manner of life, but refreshing themselves with beautiful music and the higher arts. Selfish ambition was condemned, and gentleness, kindness, ambition for the welfare of their community were their highest aims in life. Their finest ideals and customs influenced all with whom they came in contact.

KOMM ZU JESU—COME TO JESUS

IN THE year 1857 there was in wide circulation a little book with the above title, the author of which had withheld his name. In the same year Rev. John H. Oberholtzer, then pastor of the East and West Swamp Mennenite congregations, translated the book into

German under the title "Komm zu Jesu," and had it published by the Mennonite Printers' Union at Milford Square, Pa.

Father Oberholtzer in the preface to the German translation, addresses the reader as follows (translated here into English):

"You have a little book in your hand which possesses a value not to be purchased with gold or silver. . . . The author of this little work is, so far as we can judge from the contents, an Englishman, since it reached us in the English language. The name of the author is withheld probably for the reason that he would not seek honor from man but gave his short and forcible testimony for the glory of his Lord and Master.

"And so we being the first, so far as we know, to translate it into the German, gladly follow the example of the author in suppressing also our name as translator. If only thereby some German readers may be won for Jesus, the Shepherd and Bishop of our souls, and may be especially strengthened in grace, we shall be comforted and satisfied."

The book is divided into a number of short sections, such as "Come to Jesus," "Why Shall I Come?" "Who is Jesus?" etc. Believing that an English version of several of these sections may be accompanied with God's blessing upon the reader of this Year Book, we reproduce several such sections.

"Come to Jesus"

He promises you rest. But rest of soul is better than physical rest. It is sad to be a slave, always complaining, bleeding, and laboring, but far sadder to be a captive to Satan, always bearing a sick soul and an evil conscience. Unless he comes to Jesus, no one can be relieved of this burden, but if he comes Jesus will lighten every other burden. Are you poor? Come, He will make you rich forever. Are you sick? Come, He will heal your gravest disease. Are you sorrowful? Come, He will wipe away your tears. Have your friends forsaken you? Come, He who never perishes will be and remain your constant brother in need. Are your sins a burden? O then come to Jesus, He will take them all away. Do you dread the hour of death and judgment? Come, and that day will be to you the dawn of future glory. O come! It ought to be sufficient and ought to give us joy merely to be called by One who is able to do all this. If a stranger should call us, we might think he had no good intention. If he were a poor man, we might say that he, however willing, could not help us. If it were a self-seeking rich man, who would expect help from him? But if it were a Howard or a Wilberforce who should call out "Come" to a forsaken one ,one would be comforted to believe in this good intention.

Now He who calls you, O sinner, is both rich enough and willing enough to help you. He has in store food for the hungry, raiment for the naked, riches for the poor, and eternal life for all. His one word "Come" is sufficient to make you happy forever. Once a blind beggar by the wayside, hearing him pass by, cried, Have mercy on me. The people wanted him to be silent, but he cried all the louder, Have mercy on me. And Jesus stood still and commanded him to be called to Him. They called him and said to him, "Be comforted, He calls thee." Those who were with Jesus knew well that the blind one would receive a blessing, for they never heard Him call any one whom He did not help. Therefore they said to the blind man, Be comforted. And so you who realize that you are a sinner, be comforted, for He calls you. The blind man threw away his garment that he might not be impeded on the way. Likewise cast away your sins which still obstruct you, press on through every difficulty, fall before the feet of Jesus, and say: "Jesus thou Son of David; have mercy on me. I am blind, yea, I am lost; save me or I shall be forever lost." Are you an exceeding great sinner? Hasten so much the more to come to Him. Have you a guilty consceince? Come, and bring it with you. Have you a corrupt heart? Come, even with your wicked heart. Have you nothing with which to purchase His favor? Come without money. Rich and poor, masters and servants, old and young, white and black, come every one of you.

Jesus is the Only Saviour

Jesus says, "I am the way: no one cometh to the Father but by me." We can only obtain forgiveness from God when we come to Jesus for it. No one can obtain it except through Him. Many do not recognize Jesus, hoping nevertheless to receive mercy from God. But when they reject Jesus they also reject God's mercy, and to such is only a stern judge and

consuming fire. Our own good works can not help us; even the best works are stained with sin, and even if they were perfect they could not atone for the past. Paul says: By the works of the law shall no flesh be justified. If we could have entered heaven by our own merits, why would Jesus have died? Do not rely upon your good works, nor upon your good reputation, nor upon your honesty and benevolence. Nothing but Christ's righteousness and death can save you. Many think that because they are baptized and go to the Lord's table, read the Bible, keep the Sabbath, and go to church, therefore they will be saved. Multitudes have done all this, not coming to Jesus, and are now in torment and woe. No sacrament, no ceremony, no church, no church custom, can save. Only Christ can accomplish this. Many depend upon their priest—pitiful delusion. The priest himself needs a Saviour. He cannot save his own soul, much less yours. Only Jesus can grant you absolution. His blood alone cleanses from all sin. Many pray to the saints or to angels, or to the Virgin Mary; but who can say that they can hear it? and if they could, can they save the soul? The Bible tells us clearly: There is a mediator between God and man, the man Christ Jesus. Gal. 3: 19, 20. There is salvation in none other. No other name under heaven given among men whereby we might be saved. Look to no one but to Christ. He sits upon the throne of grace and invites every poor soul to come to Him. He alone has power to forgive sins. Why should we then call upon our fellow-sinners or upon angels, when Jesus alone can help? No one can recommend you to Him. King and beggar, black and white, learned or unlearned, whether clad in rags or in purple, are all alike welcome. All are invited. You commit sin if you look anywhere else for help. He says, Come to me, all ye ends of the earth, and be saved. Look not to men, nor to yourself, but to Jesus, for He alone can save.

Come To-day, for Tomorrow It Will be Harder

Perhaps you think it will be just as easy any other time to repent and be converted. This is a most dangerous presumption. Every impression becomes gradually weaker with time unless it is strengthened by practice. If you have ever lived near a mill, a rushing stream or a lake, you will have found that the roar which first disturbed you was not noticed later on. This is the case with religious truth which at first may have made a profound impression upon your mind; but if these impressions are not sustained by taking steps in accordance with them, then these truths will move the mind less and less until they are finally powerless. Jesus says, "Behold I stand at the door and knock." He knocks through sermons, good books, spiritual conversation, solemn warnings in signs and wonders. At first the voice appeals to you, but if you do not rise and open the door, to-morrow you will be less concerned until at last you will no longer hear it. How many there are who were once concerned about their salvation, but now have ceased to feel it and are unconsciously hastening toward destruction at a rapid pace. In the narrow gaps in the steep rocky heights along the Yorkshire coast, countless sea birds lay their eggs in the cliffs, which at the greatest risk are gathered by many people for food. It happened once that a man having stuck his iron staff into the ground at the edge of one of these cliffs, and fastened a rope to it to let himself down, found on descending that he did not reach the spot where the eggs were laid, neither could he reach it unless he swung forward and backwards until he was near it. In this way he finally succeeded in setting his foot upon the rock, but in so doing he let go the rope. His situation was frightful. Hundreds of feet below him the wild waves were tossing. It was impossible for him to ascend or descend. Soon he would have to die of hunger or dash himself to pieces on the rocks below. The rope was his only hope of salvation. It was still swaying to and fro, and if it had hung motionless it would have been beyond his reach. Each time as it approached him he noticed that it was at a greater distance from him. Every moment that he hesitated his plight grew worse, so he resolved to make a spring for it the next time it swayed toward him. Fortunately he grasped it and landed safely on the shore. Sinner, your salvation is further from you each moment you delay. Beneath you is destruction, into which death will soon hurl you, but Jesus is still near to save you. He invites you to lay hold on Him. This is your only hope. Lay hold on Him by faith, you can not miss Him. He will then hold you fast and draw you to heaven. But the danger and difficulty increase with every moment's delay. Come to Jesus now.

THE MENNONITES AND ANABAPTISTS

EVERY reader of church history knows that shortly after Luther's break with the Catholic Church and the Roman Pope, a fanatical sect arose in Wittenberg, and especially in Muenster and Zwickau, Germany, generally designated as "Anabaptists," or in German as "Wiedertauffer."

The leaders were Muenzer, Storch, Marx, and several others. The agitation started in Zwickau, and extended to Wittenberg, Prague, Muhlhausen, Basel, and other cities. They denounced infant baptism as from Satan, and the extremists among them advocated common possession of property, the expulsion of princes and opponents of the gospel by the edge of the sword, the abolition of all civil and ecclesiastical institutions. They attached great importance to the baptism of the Spirit. Martin Luther attacked them with his usual vigor in Wittenberg and Muhlhausen. Muenzer stirred up the peasants in Thuringia during the Peasants' War, inciting them to murder and the destruction of castles and monasteries. When Luther's denunciations and especially his efforts with the peasants themselves did not affect the peasants, he called upon princes like Philip of Hessen and the Elector of Saxony to put down the fanaticism with the sword. Muenzer was beheaded and a hundred thousands rebels were dispatched before the struggle ended in 1525. In St. Gall, Switzerland, there were 800 Anabaptists. Many were banished, others drowned. But the most formidable outbreak was in Muenster, led by John Mathys from Harlem and John Bockelson from Leyden. All unbelievers were driven from the city, and their property divided among the believers. Images, organs and books were destroyed. Bockelson claimed authority to introduce the millennium. sent out twenty-eight apostles to spread his kingdom, and appointed two dukes to govern the earth. But in 1535 the Anabaptists were starved into submission by an immense mixed Catholic and Protestant army and its foremost agitators were tortured and executed. Catholicism was restored in the city.

The word "Anabaptist" in most church histories designated all those during the period of the Reformation who rejected infant baptism. Therefore, as for example, in Kurtz's Church History, John Denk, Lewis Hetzer, Menno Simon, etc., are all called Anabaptists, even though they never shared the fanatical spirit or adopted the violent methods of Muenzer or John of Leyden. The result is that many undiscriminating readers look with horror and contempt upon leaders and pioneers of the Mennonite Church. Pure, gentle, spiritual men like Denk and Menno are tarred with the spirit of anarchy, sedition, murder, destructive warfare, communistic and other excesses exhibited by the Zwickau prophets and Muenzer.

Many books and articles have been written by representatives of the Mennonite Church in the past to show that there was little in common between Anabaptism and Mennonitism outside of infant baptism. We reproduce in translation the testimony of one Abraham Hunzinger, a Mennonite in Germany, who wrote an article on the subject about the year 1831:

"At the same time, the fanaacism in Muenster broke out. Their leaders, misguided men called Widertauffer, opposed the princes with warlike weapons and in the most unjust and ungodly manner took possession of the city of Muenster. There they practiced most frightful abominations, sent out apostles to spread their doctrines, called loudly to men in the streets to repent, baptized all that joined their ranks, pledged themselves to each other by an oath, lived communistically with women, carried on civil war, and led an unbridled, wicked life. Only, like Mennonites, they practiced adult baptism. This single circumstance accounted for the fact that the very disreputable and detested Anabaptists have been classed with the Mennonites, who so often have had to atone for the former. But such an identification is very erroneous, and one can scarcely understand what was, and is still asserted by many, that the Mennonites of today are descendants of the Anabaptists. For the principles of the Mennonites are not at all of the kind that deserve the charges of such an origin. For the Muensterites wielded the sword in the most unrighteous manner and trod underfoot all Christian principles, which was directely opposed to the fundamentals professed by the earlier and later Mennonites. The one point in common—the circumstance that the Anabaptists also only baptized adults—is by no means a proof that they are progenitors of the Mennonites. For then Catholics would be Protestants and Protestants Catholics, because both agree as to infant baptism.

EDEN MENNONITE CONGREGATION OF SCHWENKSVILLE, PA.

BY immigration and increase the Mennonite settlement at Germantown as early as 1702 had spread to Skippack. Out of this settlement a number of families moved in later years to Limerick and Frederick townships, among them being the Gottshall, Kline, Stearly, Hunsberger, Shoemaker, Herstein, Ziegler, Pennepacker, Haldeman, Keelor and Bingeman families.

Previous to 1818 the Lutheran, Reformed and Mennonite preachers held services alternately in a school house which stood in a grave yard, now the Schwenksville cemetery. On a cold Sunday morning when a Mennonite preacher, Henry Hunsicker, came to preach, no fire could be started, and upon investigation it was found that the stove pipe was stuffed full of wet tow. They were smoked out, and without dispute they left the building without holding services that day.

Following this experience, they began to plan for a building of their own. Gottshall Gottshall and Andrew Ziegler both offered land for a meetinghouse and burial ground. The offer of Ziegler was accepted, and one acre and seven perches of land on Mine Hill were purchased for one dollar. In the same year, 1818, a stone meetinghouse was erected. The building committee consisted of the following: Henry Ziegler, William Gottshall, Samuel Pennepacker, John Haldeman, John Bingeman, John Keelor and John Herstein.

At this time an organization was effected by the election of William Gottshall as deacon, which office has been to date in the same family. In 1858 his son, Gottshall ,was elected; in 1886 his grandson, Moses, and in 1918 his great-grandson, Newton S. Gottshall, with H. B. Kratz. The congregation until 1847 stood under the Skippack Church, and was served by ministers of the Franconia Conference every four weeks.

EDEN MENNONITE CHURCH

On December 3, 1847, Moses Gottshall, son of Deacon William Gottshall, was elected and ordained a minister and in 1850 chosen Bishop in the Schwenksville congregation, which now made it independent of the Skippack congregation. He was a man of keen mind and extraordinary powers of effective expression, and under his ministry of nearly forty-one years the congregation grew and prospered.

In the summer of 1851, a new brick meetinghouse was erected to meet the needs of the growing congregation. In 1868 Samuel Longaker was chosen by lot as assistant to Rev. Gottshall. After several years he asked to be

relieved of these duties, and on June 30, 1872, Rev. N. B. Grubb was chosen in his place, and after ten years of faithful service, accepted a call to the First Mennonite Church, Philadelphia, Pa. On October 15, 1884, Rev. William Gottshall was chosen by lot as assistant to his father, who successfully served the congregation for twenty-one years, when he accepted a call to another field.

January, 1907, J. W. Schantz, a graduate of Muhlenberg College, and at that time a student of Mount Airy Theological Seminary, was called, and preached his first sermon January 27, and was ordained June 20th of the same year. Under his ministry the church grew and prospered. But his labors came to an end all too soon, after a pastorate of nine years he was called to his eternal reward. Rev. Reed Landis, then a student, served as supply pastor. Rev. W. H. Grubb was called, and entered upon his duties December 2, 1917. He is a son of one of the former pastors and a great-grandson of the first deacon, William Gottshall.

In 1893 the building of a new church in town to accommodate the growing congregation and Sunday-school was begun, and the present beautiful church building was dedicated November 18, 1894. The following were the building committee: I. K. Freed, S. H. Longaker, David H. Wasser and John Z. Hunsberger. The congregation was known by different names. First, Ziegler's, after the man who gave the land; later by the name of Mine Hill, and also Gottshall's, after the first resident minister. Since moving into town it is known as the Eden Mennonite Church.

The first Sunday-school was organized in 1867, and the following served as superintendents: William Blanchford, S. T. S. Wagner, Fred. Meyers, Henry C. Gottshall, N. B. Grubb, W. S. Gottshall, I. K. Freed, S. H. Heimer, Jonas Breisch, Morris Nyce, Wallace Markley, Newton S. Gottshall. The organists who served the church were: Jacob Geisinger, Katie Neidig, Jacob Markley, Flora Walt, Gertrude Hendricks, Alice Neidig and Bessie Markley.

The centennial anniversary was celebrated August 25, 1918, with all-day services. The anniversary sermon was preached by the pastor, Rev. W. H. Grubb, and the following brethren delivered addresses: Revs. W. S. Gottshall, N. F. Schmidt, N. B. Grubb, A. M. Fretz, H. G. Allebach, Reed F. Landis. —W. H. G.

ZION MENNONITE CHURCH, SOUDERTON, PA.

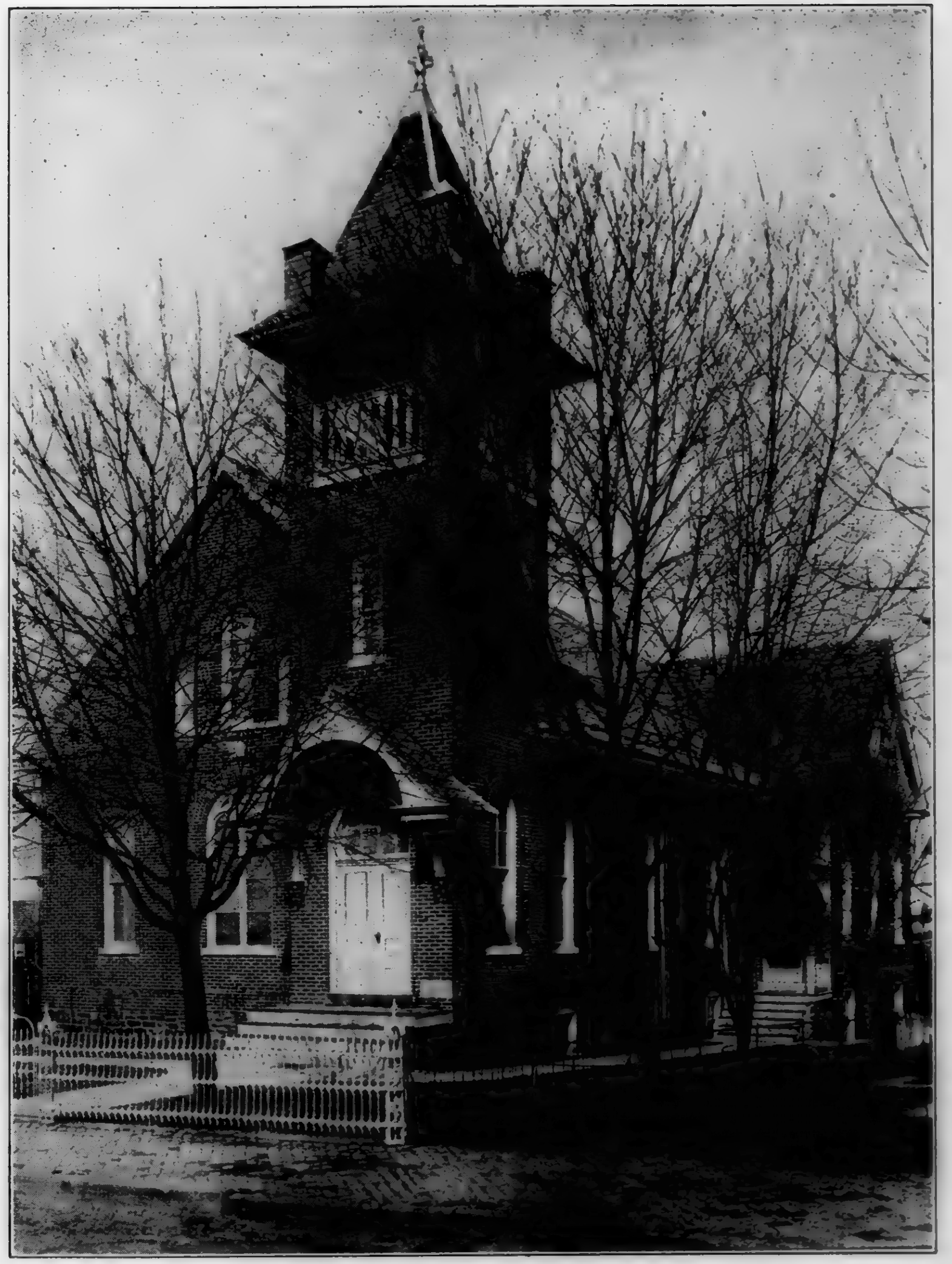
THE first services held in Souderton looking to the creation of a congregation were conducted by Rev. N. B. Grubb, later assisted by Rev. A. B. Shelly, during the year 1887. For about a year the services were held in a hall, but later in the newly-erected Reformed church. In the fall of 1892 the congregation started t build their own church, financially assisted by the Eastern Conference. In 130 days the building stood complete, costing nearly $3,000.

On February 8, 1893, the congregation was organized with a membership of 19, and named the "Zion Mennonite Church." Rev. A. M. Fretz was the first pastor, remaining such for seventeen years. During his pastorate the congregation gre wto a membership of 164, and the church building was enlarged. The first deacon was William G. Moyer, holding the office for sixteen years.

From February, 1910, to the summer of 1916, Rev. J. W. Schantz, of the Schwenksville charge, was pastor, during which time the church grew in membership from 150 to 264. In the year 1915 the building was again enlarged. Rev. R. F. Landis has been the pastor of the church since February 4, 1917, having been ordained to the full ministry on April 14, 1918, by Rev. D. J. Brand, the president of the Eastern Conference.

The Sunday-school was first held in a hall in conjunction with Methodist brethren and called the M. E. Sunday-school of Souderton. William Duffy was the first superintendent. When the church building was completed, the Sunday-school moved into it. Succeeding superintendents were John D. Moyer, Ernest Leitenberger, Hiram C. Brunner, Henry A. Alderfer and Franklin K. Moyer. Some of the outstanding features of the school are a Cradle Roll, a Home Department, organized classes, etc. The present enrollment is 360. In 1917 the school donated $75 to missions.

The C. E. Society has been in existence since 1893. In 1917 the Society began the support of a native worker in India. In 1916 the Junior C. E. Society was launched with twenty-six children. Through the offer of rewards to the children for bringing new members, the original number has increased to 82, with an aver-



ZION MENNONITE CHURCH, SOUDERTON, PA.

age attendance of 80 per cent. Mrs. H. Johnson is the capable superintendent.

The Ladies' Aid Society, of twenty members, find an outlet for their energy in sewing for sick families in the congregation and contributing to the Altoona Mission.

In 1916 the Men's Volunteer Bible Class began its first extensive crusade toward building up the adult membership of the Sunday-school. On a certain Sunday 115 men gathered to study the lesson.

An interesting and highly suggestive activity of the church has been the missionary work engaged in by some house-to-house meetings in the district around Rocky Ridge in Bucks county. About forty people were thus reached, ending in several conversions.

On Saturday and Sunday, June 15 and 16, 1918, the twenty-fifth anniversary of the founding of the church was celebrated with appropriate services. Rev. N. B. Grubb, Rev. A. M. Fretz and Rev. Victor B. Boyer, and the pastor preached sermons in honor of the jubilee occasion. Mr. John D. Moyer, one of the deacons, as well as one of the original charter members, read a well-prepared history of the congregation, from which the above historical data have been gleaned.

MENNONITES IN RUSSIA

WITH the formation of the Ukranian state, the Mennonites, living in what was formerly Russia, are to be known by another name. They are no more to be called Russian but Ukranian Mennonites. Here the most of those reside who belonged to the dismembered kingdom of Great Russia. According to statistics of 1901, there were in that kingdom 42,000 baptized members of the Mennonite brotherhood; of these the most lived in the government of Cherson, Taurie and Jekaterinoslow which are now provinces of the new state of Ukraine. The number of the baptized members in the State of Ukraine should, therefore, at least total between 35,000 and 40,000. This is a small number. The number of unbaptized children who will later be added is a matter of speculation. But, when these are added, the fact remains unchanged that with a population of 25 million in Ukrania the Mennonites form an insignificant minority. In the other portion of what was Russia their limitation is still greater. In the newly formed state of Poland there are supposed to be about 400 of them and in Russia proper there are 1800 on the Volga, 1000 in Orenburg, 500 near Aulie Ata and 100 in Cheva.

The hardships of war have severely tested the Mennonites in Ukraine. In the beginning they had to bear their share in the mobilization, scarcity and inadequacy of food. Later, under the rule of the despotic government of the czar, they had to endure the oppression of confiscation of goods. Brigands made life and property insecure. The heroes of the Russian revolution, Lenin and Trotzky, brought no improvement to their condition. To bow under the knout of the czar was perhaps no better than to undergo the reign of terror of the Red Guards. Just in the locality where the Mennonites live these guards seem to have carried on terribly. The Mennonites have not yet come to enjoy the blessings that the free republic of Ukrania is supposed to have brought. In order to establish order and to drive out the Red Guards German troops came into the country, and, according to the reports, the heaviest and the bloodiest fighting with the revolutionists occurred right in the neighborhood where the Mennonites are located. And with the restoration of order they still have to guard the benefits which the Germans are supposed to have bestowed. With such a multiplication of misery will there much remain of the Mennonites and their strength?

When Ukraine can establish order, insuring its citizens security of life and property, there will be better days in store for the Mennonites than they formerly enjoyed in Russia. They and their churches will then no longer be a tolerated sect, but will have all the rights of liberty and religious freedom. The domineering state church with its compulsion will then belong to the past. Under such circumstances the inclination toward emigration, of which there has been considerable talk lately, will be less made of. But the doctrine of nonresistance will, as everywhere else, be a consideration.

Are there indications that the Mennonites in Ukraine will again return to Germany? In the treaty of peace between Germany and Ukraine the matter is fully considered in certain articles, 18 and 19 of which read:

"18—The residents of either of the states, whose descent is from the other state, shall, for the period of ten years after the ratification of this treaty be free, with the approval of the authorities, to return to the state of their origin.

"Those wishing to return, shall, upon request to the state in which they find themselves, receive permission. In no case shall their written or verbal communications with diplomatic or consular representatives of the country of their origin be hindered."

"19—Those returning shall thereby experience no prejudice on that account. They shall be permitted to liquidate their holdings and allowed to take with them the lawful price together with their movable goods. Also they shall be permitted to terminate their rent-contracts upon six months' notice, without being liable for damages for broken contracts."

These unusual conditions are not aimed at giving special advantages to Ukrainians who might be residing in Germany. They are intended to lure the German colonists back to the country of their origin.

What if the Mennonites should give heed to this call?

They never were true children of Russia whose tongue they hardly understood, but much less do they feel favorably inclined to Germany and its culture. Why should they not become good citizens of Ukraine and there in honor work together for the upbuilding of the new state?—E. M. ten Cate, in De Zondagsbote, Amsterdam.

REV. JACOB GOTTSHALL (1680-1763)

JACOB GOTTSHALL of Gog, in the Kleeve country, about 25 miles to the north of Crefelt, and a member of the Mennonite congregation, established there about 1550, came to Germantown, Pa., in 1702. Here he became an active member of the congregation and on October 8, 1702, he was chosen a minister. Six years later he was chosen to the office of bishop,succeeding Rev. William Rittenhouse, the first minister and bishop of the Mennonite faith in America, and who was ordained a bishop by Gottshall by authority of the ministers of the Altoona congregation.

On October 21, 1702, he purchased 50 acres of land from Isaac Shoemaker, in Germantown, and on the spot which is now 5273 Germantown Avenue, he erected a substantial house, where he lived for twelve years. In 1713 he bought 123 acres of land in Towamencin township, Montgomery county, then generally known by the name of Skippack, and soon after moved on it, next neighbor to his son, Gottshall Gottshall. Here he became preacher, farmer, wood turner, translater and trustee, and served both the Germantown and Skippack congregations.

He was of a literary turn of mind, and somewhat of a chronicler, for there is still extant an account of the affairs in Germantown. But for his records we would have simply nothing that would throw any light upon the organization of the Germantown congregation, and the origin and development of the Mennonite Church in America. He helped to translate into English a German or possible Dutch Mennonite catechism, and also had some part in translating the colossal "Martyrer-Spiegel" from the original Dutch into German.

THE SUPREME SACRIFICE

The world needs great principles. Even more it needs great practices. Jesus was not contended with teaching men how they ought to live. He illustrated the fashion in which they should live. He was not contended with telling them that some things are dearer than life. He illustrated that also. They might have forgotten His principles; they could not forget His practices. They might have forgotten His injunctions; they could not forget what He did. The answer of Jesus to the selfishness of the disciples was the unselfishness of His own life. While they were dreaming of crowns, He was sternly preparing for a cross. While two of them were plotting to sit in supreme places in the day of His dramatic assumption of power He was preparing "to give His life a ransom for many."—Sel.

The longest continuous flight of any bird is made by the golden plover. From Nova Scotia to the coast of South America the entire flight of 2,400 miles is accomplished without pause or rest.

THE EAST SWAMP CEMETERY

THE cemetery belonging to the East Swamp church, about two miles northwest of Quakertown, Pa., lies on the south side of the east and west road that passes the church, and is now perhaps four times as large as was the original enclosure. The old part of the cemetery borders the State road from Quakertown to Allentown. It is enclosed by the usual cemetery wall from both roads.

The oldest tomb stones in it were arranged, as far as can now be made out, in nine or ten rows, but many stones in the course of time must have been broken off, or crumbled into bits or sunken in the sod. Remnants or tops of these are still found here and there. The old stones are mostly of the sandstone quarried from the nearby ridges, though a few are granite or marble. A number of them—perhaps most of them—were not prepared by the professional stone-cutter, but shaped and inscribed by the sexton or by the members of the family. In a few cases guiding lines and spaces are drawn as if by a stout knife, and the names and dates laboriously cut in German or English characters. A few inscriptions are in a fair state of preservation, but most of them have suffered with time, being overgrown with lichens or mutilated and flattened down by weathering. On a number of old stones only a letter here and there can be spelled out or the remnant of a name.

The oldest legible inscriptions are as follows:

1777, Elisabet Clemer.

1765, "Tammas" (the rest illegible).

1775, Maria ———

177[7], Abraham ———

Hier liget in Gotruender Johannes Biehn geboren 28 Juni 1768 gestorben 13 September 1774.

Hannes Diehl, geboren Aug. 18, 1787, begraben July 22, 1788.

1788, EBFRAEM Fretz.

1793, July 29, Abraham Zeti.

1725, Samuel Bieller (this must have been date of birth).

1796, died Sept. 16, Christian Bieler.

1797 Barbara Ackerman.

Anna, wife of John Zuck, a born Bachman, born Oct. 14, 1758, aged about 40 years.

Alhir liegt und ruht in Gott Abraham Baidler, gestorben October 28, 1800.

1803 Jacob Blim hat verlassen Waib und Kinder in 26 Jahr seines Lebens seines alders den 19 August 1803 und seine Kurze (the rest illegible).

The above comprise all of the legible inscriptions over the dead who were buried before the year 1800 except the last two. The rest copied and recorded here were buried after these dates and are on the whole easy to make out.

Johannes Jung b. 1765 d. Sept 15, 1805

Hannah Buhler b. Jun. 24, 1764 d. Apr. 22, 1807

Maria Smidt, b. Dec. 20, 1779 d. Apr. 3, 1807.

Esther Stauffer b. Oct. 5, 1789 d. Jun. 25, 1811

——— Zuck (?) b. Aug. 26, 1728 d. May 13, 1812

Johannes Zuck b. Jan. 2, 1761 d. Aug. 29, 1812

Margareda Zuck b. Jan. 26, 1758 d. Mar. 11, 1811 (?)

Heinrich Trumbauer, b. Jan 15, 1745, mar. Elizabeth Frick 12 children, 9 sons, 3 daughters, d. Nov. 14, 1813

Frederick Diehl d. Dec. 10, 1812 aged 68 yrs.

Susanna Deahl b. Sept. 14 —— d. Feb. 27, 1815

Elizabeth Harweck b. 1755 d. 1813

Susanna Schleifer, d. Nov. 10, 1815 aged 12 yrs. 8 mos.

Barbara Stauffer 1817

Johannes Stauffer 1817

Peter Gross b. Apr. 24, 1813 d. Sept. 11, 1819

Barbra Meier d. Feb. 25, 1820

Barbara Klemer, widow of Henry Clemmer, d. Jan. 16, 1824, aged about 77.

From this point the dates run regularly down to the present time.

NEWS AND NOTES OF INTEREST

October 14, 1897, the Deep Run congregation, Pa., Rev. A. M. Fretz, pastor, added seven to its membership.

According to the minutes of the Western District Conference, in session last fall, fifty-four churches were represented. Three new congregations joined the body, the Hebron congregation at Buhler, Kan.; the Greenfield congregation at Carnegie, Okla., and the Nebo congregation at Meade, Kan.

November 18, 1917, the West Swamp Y. P. Society celebrated its twenty-eighth anniversary. Addresses were made by Mr. William Kremer, president of the C. E. Society of the First Mennonite Church of Philadelphia, and Rev. Elwood S. Shelly, of Pennsburg, Pa. The neighboring societies participated in the occasion, greetings being brought by Mr. Allen S. Schantz, of St. John's Lutheran church, Ma. William Shelly, of the Great Swamp Reformed church, and Dr. W. G. Moyer, of the Bethany Mennonite church, Quakertown. Deacon Allen E. Bleam reviewed the history of the society. In the twenty-eight years the membership of the society totaled 230, three of the original members being still connected with it. Four of the members became ministers, one a missionary.

November, 1917, a series of Bible courses were instituted at Berne, Ind., by the pastor, P. R. Schroeder, as follows:

1. Vital Articles of Faith—for young conscripts.
2. Mission Course—"Servants of the King"—for young men.
3. Bible Study—Comrades of Jesus—for the intermediate boys.
4. Scofield Bible Study Leaflets for the Intermediate girls.
5. Progressive Bible Study, for the young women.

There were 73 in these classes.

December 11, 1917, the Old Mennonite Board of Bishops of the Lancaster County Conference passed a resolution to contribute funds for the relief of war-stricken districts through the treasurer of the Eastern Mennonite Board of Missions and Charities.

December 9, 1917, Rev. John F. Moyer was ordained pastor of the Grace Mennonite church at Pandora, O., by Rev. J. H. Langenwalter, of Bluffton College.

December 16, 1917, Rev. William H. Grubb assumed the pastorate of the Eden Mennonite church at Schwenksville, Pa.

December 17, 1917, Mr. J. J. Krehbiel, of Newton, Kan., long prominently identified with the management of Bethel College, celebrated with Mrs. Krehbiel their golden wedding.

December 17, 1917, Mr. David P. Schumacher, prominent member of the Grace Mennonite church at Pandora, O., died, aged 62 years, 7 months, and 20 days.

December 30, 1917—January 6, 1918, the thirteenth annual series of gospel meetings were held in the Berne, Ind., church. The principal speakers were Rev. George E. Guille, of Athens, Tenn., and Prof. J. A. Huffman, of Bluffton College. The singing was under the direction of Dr. A. E. Dahlman, of Plymouth, Wis., and Peter Quartet, of Dayton, O.

During the year 1917 the Berne church received 40 members by baptism. Its receipts during the year amounted to $10,084.42.

Fourteen members were added to the Mennonite church at Wayland, Iowa, during 1917, four by baptism, and ten by the right hand of fellowship.

Rev. Jacob Krehbiel, for over forty years pastor of the Mennonite church at Clarence Center, N. Y., passed away on December 31, 1917, aged 81 years, 4 months and 13 days. For many years he also served the churches at Niagara Falls, N. Y., and Stevensville, Ont.

January 13, 1918, the dedication of the Altoona, Pa., mission took place.

January 6, 1918, at the C. E. meeting at Upland, Cal., eleven Christian Hopi Indians sang at the Government Indian School at Riverside, 25 miles southeast of Upland.

January 7, 1918, Mr. C. W. Baumgartner, for nearly 30 years deacon at Berne, resigned. The new deacons are J. F. Sprunger and Ben Sprunger.

The Conference of German Mennonites held its eleventh meeting in the Hamburg-Altoona church in September, 1917. Twenty-eight churches are in the Conference. They considered the care and relief of the Russian Mennonite prisoners of war in Germany.

January 25, Rev. A. N. Martin was installed as pastor of the Mennonite church at Mechanics Grove, Pa.

January 28, there were six additions to the Menonite church at Reedley, Cal., three by baptism and three by letter.

The Eastern Old Mennonite School of Harrisonburg, Va., offers a two-year Bible course by correspondence to ministers and Christian workers.

There is a little Mennonte settlement in Sahuaritz, Arizona, ministered to by Rev. P. H. Richert and Rev. C. C. Wedel, of Kansas. Last winter several young people were admitted to membership.

Rev. Gustav Entz, formerly of Bethel College, at the beginning of the year 1918 assumed the pastorate of the Mennonite congregation of Moundridge, Kan.

February 5, Mother Esther Schimmel, widow of the late Rev. Levi Schimmel, passed away at the home of her son, near Quakertown, Pa., aged 89 years, 8 months and 28 days. She had been a member of the West Swamp congregation for seventy years. Rev. Levi Schimmel died in 1903.

In March, 1918, there were forty-four conversions in the Richfield church, Pa., at the close of a series of revival services conducted by Rev. Lee Lantz, of Normal, Ill.

March 24, Rev. Jacob A. Tiessen was installed pastor of the Bethel church, near Dalton, S. D.

The Central Illinois churches began with the organization of the North Danvers church in 1853 by Rev. Jonathan Yoder on the site of the Rock Creek (Ill.) fair grounds. In 1860 Rev. Joseph Stucky assisted Rev. Yoder. In 1872 the new church was erected on its present location. This churches was the mother of the present congregations at East White Oak, Congerville, Normal, Carlock and Danvers churches.

March 8, 1918, Moses C. Gottshall, for thirty-two years a deacon in the Eden Mennonite church at Schwenksville, Pa., died, aged 64 years, 3 months and 2 days. His successors in the diaconate are his son, Newton S. Gottshall, and Horace Kratz. For ninety-seven years the diaconate had been served by the Gottshall family.

Rev. Eddison K. Mosiman, Ph. D., is the corresponding secretary of the United Committee on Christian Service for Relief in France and Belgium. His address is 105 E. 22nd Street, New York.

March 22, Rev. S. D. Yoder was elected minister at Roaring Spring, Pa., and Rev. Jacob Snyder, elder. The charge to the pastor was delivered by Rev. Snyder and that to the congregation by Rev. Amos Martin.

On Good Friday, 1918, Rev. A. M. Fretz was installed pastor of the congregation at Perkasie, Pa., by Rev. H. W. Shelly and Rev. W. H. Grubb, former pastors.

On Easter Sunday, 1918, Mr. and Mrs. Alfred Habegger were, at Berne, Ind., ordained as missionaries, Rev. J. W. Kliewer representing the Foreign Mission Board. Mr. and Mrs. Habegger are located at Busby, Mont.

The late Nathan Roth, of the West Swamp church, Pa., who died in 1916, bequeathed $4523.25 to the Foreign Mission Board.

In April, 1918, Rev. A. M. Fretz, pastor of the Deep Run, Springfield and Perkasie churches, Pa., launched a little monthly church paper called "Home and Church."

In the spring of 1917 a class of eight graduated in the Teacher Training Course in the Bally, Pa., Sunday-school. One special work of the C. E. Society there was to supply Testaments to the boys in camp.

April 14, Rev. R. F. Landis was ordained elder of the Mennonite church at Souderton, Pa.

April 22, a Mennonite church was organized at Monroe, Wash., with thirty-two members.

April 27, a congregation was organized at Man's Choice, Pa., with John Behney as deacon, Rev. Jacob Snyder as elder, and Ellsworth Leiberger as secretary. Communion was observed April 14 with thirty-five participants.

April 28, seven were admitted to membership in the Perkasie, Pa., congregation.

The Mennonite church at The Hague, Holland, had sixty-two additions in the spring of 1918. The church at Amsterdam has a membership of fifty-two.

April 28, Rev. Warren S. Shelly resigned the pastorate at Wadsworth, O., after serving nine years.

May 12, the fiftieth anniversary of the founding of the First Mennonite Sunday-school of Philadelphia, was celebrated. One of the organizers survives in the person of John S. Egly, who was superintendent 1873-74, and for many years secretary.

May 14, 1918, the Board of Directors of the Bethel Deaconess Home, at Beatrice, Neb., reported that there were 321 members of the society, 11 ordained deaconesses, 5 in training for misionary service, 6 in probation. During the year 95 babies were born in the Home, 642 patients cared for, 267 operated upon. Four sisters were consecrated to the full office of deaconess. There is a branch hospital at Mountain Lake.

May 30, the Y. P. Societies of the Eastern Conference churches held their twenty-third convention at Saucon, Pa. Thirteen Senior and nine Junior Societies were represented, with a membership of 555 Seniors and 177 Juniors. $304.37 was devoted to foreign missions, $309.72 to home missions. The principal address was made by Dr. William Barnes Lowes, of Philadelphia.

May 30, Ambrose T. B. Stauffer, for twenty-nine years deacon of the Boyertown, Pa., Mennonite church, passed away, aged 68 years and 15 days. At the age of 19 he was baptized by the late Rev. Christian Clemmer and became a member of the Bally church. The funeral services in the Bally church, June 4, were conducted by the pastor, Rev. C. H. Brand, assisted by Rev. A. M. Fretz, an old schoolmate at Wadsworth.

June 1, Rev. H. J. Neunschwander was ordained pastor of the Mennonite church at Trenton, O., by Rev. H. J. Krehbiel, of Reedley, Cal.

June 1, Rev. J. P. Boehr was installed as pastor of the church at Summerfield, Ill., by the retiring pastor, Rev. J. B. Baer.

June 2, Gerhard Friesen was installed as evangelist in the Tabor church, Kan.

"Our Woman's Work" is a new department of "The Mennonite" since June, 1918, and is in charge of Miss Anna G. Stauffer, 558 South Hope street, Los Angeles, Cal. Miss Stauffer is editor for the sewing societies of the General Conference.

June 15-16, the Mennonite congregation at Souderton, Pa., celebrated its twenty-fifth anniversary. There were Junior and Mothers' meetings and a C. E. conference on the 15th, and sermons on the 16th by Rev. N. B. Grubb, Rev. A. M. Fretz and Rev. V. B. Boyer. The church has a membership of 271, the Sunday-school a membership of 345. Mr. John D. Moyer, one of the original organizers, read a history of the church.

June 30, Rev. N. B. Grubb, of the First Mennonite Church of Philadelphia, was in the ministry forty-six years. He was consecrated in the old church near Schwenksville, and preached during these years 7116 regular sermons, 1117 funeral sermons, and married 435 couples.

The Mennonite Mission Sewing Society at Upland, Cal., was organized in 1903, with fourteen members. The present membership is thirty-eight. Their meetings are held twice a month, consisting of a devotional program and sewing for the Arizona Missions. During the last year they held two meetings at the Mennonite Sanitarium at Monta Loma. They have furnished a room in that institution. They have contributed $23.75 to the Red Cross, contribute to the support of an orphan in India, of a Bible woman and of the leper asylum. Also to the Mountain Rest Home for workers in India. Once a year they hold an all-day meeting when missionaries on furlough are present.

June 23, two young Hopi Indians were united in marriage at Upland, Cal., by Missionary J. B. Frey. They are the first native workers to labor in Arizona. They graduated recently from the Sherman Indian School at Riverside, Cal.

July 1, Rev. A. S. Shelly assumed the pastorate of the Bluffton, O., Mennonite church.

July 3, Prof. G. A. Haury was head of the Latin department in Bethel College, Kan., twenty-five years. The event was celebrated in Alumni Hall with addresses by Rev. P. H. Rickert and Profs. Kliewer and Wedel. Rev. H. P. Krehbiel, in the name of the directors, presented him with an electric lamp. Prof. Haury was persuaded to indulge in reminiscences covering these twenty-five years.

July 14, the Salem church near Ruff, Wash., was dedicated.

In July, 1918, the Avon Mennonite church, S. D., received fourteen young people by baptism.

July 14, twenty-nine were admitted to the Berne, Ind., church by baptism.

The Home Mission Board of the General Conference, at its annual meeting, July 18-20, decided to establish a Jewish Mission in Chicago.

During the year ending in July, 1918, Bethany hospital, at American Falls, Idaho, treated 61 patients and performed 35 operations. Six children were born there. Six sisters are in charge, with two trained nurses and three taking the course.

July 25, William M. Gehman, deacon of the Upper Milford Mennonite church, Zionsville, Pa., for four years, and worker in many capacities for years in the same church, died at the age of 74 years, 2 months and 14 days. He was in past years an enthusiastic Sunday-school worker, and for eighteen years a member of the Board of Managers of the Mennonite Home for the Aged.

August 11, 1918, a meeting of laymen of the Eastern Conference churches was called to meet at Souderton, Pa. There was an attendance of about 75 and much enthusiasm was shown. Closer co-operation and fellowship were discussed, as well as several questions vital to the church. An executive committee was created to meet within six weeks and outline a program of activities.

August 18, Miss Christine Habegger and Miss Meta Lehman, of Berne, Ind., were ordained as missionary workers.

James Sprunger, formerly of Berne, Ind., for some time Y. M. C. A. State Secretary of California, and Y. M. C. A. worker in Germany, France and England, died in a Los Angeles hospital on August 10th.

THE CUSTOM OF INFANT CONSECRATION

JOHANNES DECKNATEL was a prominent Mennonite minister in Holland one hundred and fifty years ago. In 1758 he wrote a "Short Extract from Menno Simon's Works." In this book occurs this note on infant consecration:

"My brethren! As we do not baptize our infants, because Jesus neither did it nor commanded it, and because they have not the ability for it, would it not be well to have them blessed with laying on of hands, as Jesus has taught us by His example? for we do nothing to the children. If we indeed trust in this word of Jesus, would it not be well to do as Jesus did? Or if we do not do this, would it not be right to present our infants and the mothers to the Lord, when she comes to the temple for the first time, and to have it blessed with faithful prayer by the minister and the congregation? And would it not be right also, that the parents especially at the birth would do this, that they by prayer and supplication commend to Him these their precious loans, which are also saved by the Lord Jesus and belong to Him, and to call on His name over them? By this we ought to show that they are children of believers and it ought to assure our hearts of the promises of the Lord. How would also the heart of the mother, who has borne it with pains, be comforted over her babe! How much more important and precious ought their children to become in their eyes, in order to educate them with great care for the Lord? The same, as they are bought by His precious blood."

In the Gnadenfeld congregation in Prussia, the late Rev. David Goerz remembered that infant consecration had been practiced there when he was a young man. It was generally performed on a Sunday afternoon. The mothers with their children were arranged in a semicircle before the pulpit around the elder, who, after singing, prayer, and an address, blessed each child by laying on of hands.

ORGANIZATION OF EASTERN DISTRICT CONFERENCE, 1918

The Conference meets annually first Sunday in May

OFFICERS:—

President Rev. W. H. Grubb, Schwenksville, Pa.
Secretary - Rev. A. M. Fretz, Perkasie, Pa.
Treasurer - Isaac K. Freed, Schwenksville, Pa.

PROGRAM COMMITTEE:—

Joseph B. Bechtel - -	Term Expires	1919
Victor B. Boyer - - -	" "	1920
Daniel M. Landis - -	" "	1921

HOME MISSION AND CHURCH EXTENSION COMMITTEE:—

Victor B. Boyer - - -	Term Expires	1919
Herbert S. Stauffer - -	" "	1919
S. M. Grubb - - - -	" "	1920
Franklin K. Moyer - -	" "	1920
Jacob Snyder - - - -	" "	1921
Prof. Horace Landis - -	" "	1921

PUBLICATION COMMITTEE:—

N. B. Grubb - - -	Term Expires	1919
H. G. Allebach - - -	" "	1920
U. S. Stauffer - - -	" "	1921

BUILDING FUND:—

S. D. Yoder - - -	Term Expires	1919
Isaac K. Freed - - -	" "	1920
D. M. Landis - - -	" "	1921

EDUCATIONAL COMMITTEE:—

Franklin K Moyer - -	Term Expires	1919
Victor B. Boyer - - -	" "	1919
H. G. Allebach - - -	" "	1920
S. M. Rosenberger - - -	" "	1920
S. M. Grubb - - - -	" "	1921
H. W. Shelly - - - -	" "	1921

BOARD OF MANAGERS OF MENNONITE HOME:—

D. J. Brand - - -	Term Expires	1919
W. M. Gehman (Deceased)	" "	1919
James H. Shelly - - -	" "	1919
Joseph Wile - - - -	" "	1920
N. B. Grubb - - - -	" "	1920
David Latshaw - - -	" "	1920
John B. Clemens - - -	" "	1921
Joseph B. Bechtel - - -	" "	1921
Newton S Gottshall - -	" "	1921

TREASURER OF HOME FUND:—

John D. Moyer - - - Term Expires 1921

SUNDAY-SCHOOL COMMITTEE:—

V. B. Boyer H. G. Allebach F. K. Moyer

CITIZENSHIP COMMITTEE:—

N. B. Grubb John D. Moyer S. M. Grubb

COMMITTEE ON INVITATIONS FOR GENERAL CONFERENCE:—

Clayton F. Myers John D. Moyer D. J. Brand
U. S. Stauffer H. G. Allebach

CONFERENCE HISTORIAN:— - - N. B. Grubb

ORGANIZATION OF THE SUNDAY-SCHOOL CONVENTION

OFFICERS:—

President - - - - Norman Berkey
1335 Linden St., Allentown, Pa.
Vice-President - - - Erwin Weiss
536 E. Brinton St., Philadelphia, Pa.
Secretary - - - - Owen Hatfield
Renovo, Pa
Treasurer - - - - D. M. Landis
3340 N. 18th St., Philadelphia, Pa
Field Secretary - Seward M. Rosenberger
4915 Knox St., Philadelphia, Pa.

TOPICAL LESSONS COMMITTEE:—

Rev. H. G. Allebach, Quakertown, Pa.
F. K. Moyer, Souderton, Pa.
S. M. Rosenberger, 4915 Knox St., Philadelphia, Pa.

COMMITTEE ON RAISING $1500 FOR AMBULANCE:

S. M. Rosenberger, 4915 Knox St., Philadelphia, Pa.
Norman Berkey, 1335 Linden St., Allentown, Pa.
F. K. Moyer, Souderton, Pa.
Newton Gottshall, Schwenksville, Pa.
D. M. Landis, 3340 N. 18th St., Philadelphia, Pa.

COMMITTEE ON MEMORY WORK:—

Rev. Linford Foulke, Quakertown, Pa.
Mrs. Adelaide Moyer, Quakertown, Pa.
Miss Lillian Walp, 1445 Linden St., Allentown, Pa.

OFFICERS OF THE YOUNG PEOPLE'S UNION OF THE EASTERN DISTRICT CONFERENCE

President - - -	Newton S. Gottshall, Schwenksville ,Pa.
Vice-President - - - -	Jacob R. Fretz, Lansdale, Pa.
Recording Secretary - -	Miss Fannie Landis, Perkasie, Pa.
Corresponding Secretary	Miss Adelaide Moyer, Quakertown, Pa.
Treasurer - - - -	Jacob M. Landis, Quakertown R. D., Pa.
Mission Secretary - - -	Clayton Fretz, Perkasie, Pa.
Junior Secretary - -	Rev. R. F. Landis, Souderton, Pa.
Good Citizenship Committee -	A. M. Musselman F. K. Moyer Clayton Fretz
Educational Committee - - -	H. G. Allebach U. S. Stauffer J. M. Landis

There are 13 Senior Societies with a membership of 555, and 9 Junior Societies with a membership of 361. Foreign Mission contributions reported at the 1918 convention, $304.37 Home Missions, $309.72.

JUNIOR SOCIETIES

First Philadelphia, 32 members; Second Philadelphia, 15; Hereford, 61; Allentown, 45; Schwenksville 17; Souderton, 80; East Swamp, 35; West Swamp, 36; Quakertown, 40.

OFFICERS OF THE ORPHANS' FUND

President -	Mrs. H. D. Detweiler, Souderton, Pa.
Vice-President - - -	Mrs. J. W. Bayley 119 Mayland St., Philadelphia, Pa.
Secretary - - - -	Mrs. D. M. Landis 3340 N. 18th St., Philadelphia, Pa.
Treasurer - - -	Mrs. Charles H. Moyer 2071 Medary St., Philadelphia, Pa.

Statistics of the Eastern District Conference of 1918.

Names of the Congregations	Member-ship	Added by Baptism	Added by Letter	Lost by Death	Lost by Dismissal	No. Joined from S. S.	Money con-tributed by congregations
Allentown	93	5	5	3	5	5	$1760.22
Altoona	34	1	7	2	3	4	50.00
Bowmansville	35	—	—	—	8	—	104.18
Bertolets	17	—	—	—	—	—	113.98
Boyertown	36	2	2	—	—	2	269.97
Deep Run .....A	230	6	7	3	—	—	729.60
East Swamp	83	6	—	4	7	6	321.37
Flatland	36	1	—	—	—	—	212.27
Germantown	42	8	1	—	—	3	310.00
Hereford	197	2	1	4	2	—	1417.31
Man's Choice	28	—	—	—	—	—	———
Mechanics Grove	24	9	—	—	24	4	———
Napier	106	12	—	1	—	—	277.07
Perkasie	44	1	—	1	4	1	277.67
I Philadelphia	470	19	6	3	14	13	3572.56
II Philadelphia	178	6	—	2	2	6	1050.48
Quakertown	86	4	6	—	—	5	1086.92
Roaring Spring	107	3	3	2	—	3	450.06
Saucon	40	4	2	—	—	5	581.42
Schwenksville	244	6	—	—	—	6	1145.17
Smith's Corner	26	1	1	—	1	1	50.00
Souderton	271	10	1	1	3	9	2068.86
Springfield	47	1	1	1	—	—	196.25
Upper Milford	127	3	1	2	4	4	895.67
West Swamp	178	9	—	3	2	9	1072.39
	2759	119	43	32	79	86	$18,013.35

HOW THE MONEY WAS EXPENDED

	Home Expenses	Eastern Conference	Mennonite Home	Foreign Mission	Home Mission	Gen. Conf. Home Mission	Emergency Relief	Other Causes
Allentown	$1546.29	$ ———	$ ———	$ ———	$ ———	$ ———	$65.40	$170.00
Altoona	50.00	———	———	———	———	———	———	———
Bowmansville	60.05	———	———	26.25	———	———	———	10.00
Bertolets	84.37	———	———	20.50	———	20.50	———	———
Boyertown	248.67	———	7.00	13.36	7.94	———	———	———
Deep Run	655.50	15.00	5.00	25.00	———	13.26	25.00	———
East Swamp	318.52	———	12.50	50.00	———	———	———	———
Flatland	189.10	25.55	7.63	———	———	———	———	———
Germantown	284.11	———	11.50	———	15.00	———	———	———
Hereford	992.65	99.00	61.00	169.33	———	23.16	16.44	60.82
Napier	274.00	———	3.76	———	———	———	———	———
Perkasie	229.42	6.00	8.70	———	———	———	———	———
I Philadelphia	2576.30	132.44	162.00	235.00	73.50	———	———	215.10
II Philadelphia	1046.40	———	12.36	30.00	———	———	———	180.00
Quakertown	973.58	19.10	13.50	62.25	———	12.14	10.00	———
Roaring Spring	293.55	———	5.00	25.00	26.00	5.00	———	———
Saucon	565.87	26.80	8.25	9.22	———	26.80	6.00	———
Schwenksville	906.81	58.75	———	82.21	26.28	5.00	———	———
Souderton	1722.06	68.60	85.40	83.60	76.25	———	———	———
Springfield	124.94	6.00	16.00	15.00	12.00	6.00	———	———
Uper Milfford	607.51	80.00	60.00	120.00	———	80.00	112.10	———
West Swamp	764.32	———	13.00	212.26	———	82.61	———	———

SUNDAY-SCHOOL STATISTICS

	Number Scholars	Teachers	Joined Church	Home Expenses	Foreign Mission	Home Mission	Miscellaneous
Allentown	180	11	5	$131.61	$16.77	$30.00	$13.24
Altoona	70	5	4	18.00	———	———	———
Boyertown	167	10	7	90.58	19.00	———	———
Deep Run	94	9	6	34.44	———	———	———
East Swamp	94	8	6	136.24	25.00	———	———
Flatland	82	8	—	48.81	———	———	———
Germantown	40	4	3	36.58	———	———	———
Hereford	165	11	—	133.50	75.00	25.00	50.00
Man'sChoice	60	6	—	———	———	———	———
Mchs. Grove	53	5	4	100.00	———	———	———
Napier	126	6	—	158 00	———	———	———
Perkasie	80	6	1	80.22	———	———	———
I Phila	404	28	13	336.07	129.13	22.00	24.50
II Phila	185	15	6	210.00	15.00	———	———
Quakertown	207	17	5	1200.0	———	———	———
Roar'g Spr'g	90	5	3	73.00	25.00	5.00	———
Saucon	85	9	5	80.00	10.00	———	———
Schwenksv'e	90	7	6	144.08	———	———	———
Smith Cor.	54	4	3	50.00	———	1.00	———
Souderton	345	15	9	220.00	35.00	35.00	107.45
Springfield	60	4	—	28.30	———	———	———
Up. Milford	140	7	4	92.24	———	———	———
WestSwamp	180	16	9	213.33	12.00	———	———

Boyertown contributed $5.41 for Y. M. C. A.; $4.70 for Red Cross, and $24.99 in addition to above.

Hereford contributed $46.00 for Y. M. C. A. in addition to above.

First Philadelphia contributed $75.00 for Testament League in addition to above.

Souderton contributed $10.00 for Red Cross in addition to above.

Six Schools have 118 enrolled in Home Department.

Twelve Schools have 199 enrolled in the Cradle Roll.

GENERAL CAPITULATION OF EASTERN CONFERENCE

Membership	2,759
Added by Baptism	119
Added by Letter	52
Added from the Sunday-School	86
Loss by Death	34
Loss by Dismissal	72

Home Expenses	$14,910.32
Eastern Conference	574.24
Mennonite Home	496.60
Foreign Missions	1,228.98
Home Missions	236.97
General Conference Home Missions	247.67
Emergency Relief	234.54
Other causes not specified	625.92
Citizenship Committee	314.44
Red Cross War Work	350.97
Y. M. C. A. War Work	180.94
Charity at Home	242.50
War Relief Work	143.04
Pocket Testament League	75.00

SUNDAY-SCHOOL:—

Scholars Enrolled	3,071
Teachers Enrolled	216
Sunday-School ScholarsJoined Church	86
Home Expenses	$ 2,535.00
Foreign Missions	361.00
Home Missions	118.00
Miscellaneous Expenses	195.19
Y. M. C. A. War Work	51.00
Red Cross Work	14.70
Testament League	77.49

CHRISTIAN ENDEAVOR SOCIETIES:—

17 congregations have C. E.

Home Expenses	$ 285.49
Foreign Missions	225.63
Home Missions	50.25

LADIES' AID AND SEWING SOCIETIES:—

Thirteen societies have contributed for Home Expenses	$ 925.23
For Foreign Missions	332.62
Amount added to Orphan Fund	45.58
	$24,479.51

MENNONITE SCHOOLS AND COLLEGES.

NAME	PLACE	PRESIDENT OR PRINCIPAL	STUDENTS
Bethel College	Newton, Kan.	Rev. J. W. Kliewer	192
Bluffton College	Bluffton, Ohio	Dr. S. K. Mosiman	372
Fortbildungsschule	Goessel, Kansas	Rev. P. P. Buller	
Freeman College	Freeman, South Dakota	A. J. Regier, Acting	
Goshen College	Goshen, Indiana	Rev. Geo. Lapp	
Vereinsschule	Gotebo, Oklahoma	Rev. H. Riesen	
Hesston Academy and Bible School	Hesston, Kansas	Rev. D. H. Bender	
Vereinsschule	Hillsboro, Kansas	Prof. J. H. Epp	
Hoffnungsau Vereinsschule	Inman, Kansas	Prof. Abraham Albrecht	
Neu Hoffnungsthal Vereinsschule	Meno, Oklahoma	Rev. J. B. Epp	
Deutsche Vereinsschule	Mountain Lake, Minn.	Prof. H. O. Dyck	
Mennonitische Vereinsschule	Moundridge, Kansas	Rev. P. P. Wedel	
Mennonite Academy	Gretna, Manitoba	Rev. H. H. Ewert	
Mennonite Academy	Rosthern, Saskatchewan	Rev. M. S. Galle	
Mennonitische Bildungs Anstaldt	Altona, Manitoba	J. S. Schultz	102
Tabor College	Hillsboro, Kansas	H. W. Lohrenz	46
ZoarVorbereitungs und Bibel Schule	Inman, Kansas	F. V. Wiebe	70
Deutsche-Englische Akademie	Rosthern, Saskatchewan	Rev. David Toews	172

LIST OF MENNONITE PERIODICALS.

Name	Place	Editor	Branch of Church	Language	Issued
Der Christliche Bundesbote	Berne, Ind.....	Rev. C. H. A. van der Smissen..... Berne, Ind.	General Conference.	German...	Weekly
Bethel College Monthly...	Newton, Kan.....	Prof. E. R. Riesen, Newton, Kan.....	General Conference.	English....	Monthly
Bethesda Herold.....	Newton, Kan.....	Rev. Henry Banman, Canton, Kan....	General Conference.	German....	Monthly
Christian Evangel	Bloomington, Ill.	Rev. Lee Lantz, Bloomington, Ill.....	Central Conference.	English....	Monthly
Gospel Herald	Scottdale, Pa.....	Daniel Kauffman, Scottdale, Pa.....	Old Mennonites.....	English....	Weekly
Der Herold.....	Newton, Kan. ...	C. E. Krehbiel, Newton, Kan.....	All German-Speaking Mennonites.....	German...	Weekly
Der Kinderbote.....	Berne, Ind.....	Rev. C. H. A. van der Smissen..... Berne, Ind.	General Conference.	German....	Semi-monthly
Der Mitarbeiter.....	Gretna, Manitoba	Rev. H. H. Ewert.....	General Conference.	German....	Monthly
The Mennonite.....	Berne, Ind.....	Rev. S. M. Grubb, 2956 N. 12th Street, Philadelphia, Pa.	General Conference.	English....	Weekly
Die Rundschau.....	Scottdale, Pa.....	C. B. Wiens, Scottdale, Pa.....	Old Mennonites.....	German...	Weekly
Der Zionsbote	Hillsboro, Kan...	Rev. A. L. Schellenberg..... Hillsboro, Kan.	Mennonite Brethren	German...	Weekly
Zion's Call	Berne, Ind.....	Elmer Rupp, Archbold, Ohio.....	Defenceless Menno..	English....	Monthly
Der Warheitsfreund.....	2812 Lincoln Ave. Chicago, Ill.	M. B. Fast, 2812 Lincoln Ave.,..... Chicago, Ill.	Krimmer Mennonite Brethren.....	German...	Weekly 16 pp.
Herold der Wahrheit.....	Scottdale, Pa. ...	A. D. Guengerich, Williver, Iowa....	Old Order Amish...	German and English....	Semi-monthly
Christian Monitor.....	Scottdale, Pa. ...	H. Frank Reist, Scottdale, Pa.....	Old Mennonites.....	English...	Monthly
Beams of Light.....	Scottdale, Pa. ...	H. Frank Reist, Scottdale, Pa.....	Old Mennonites.....	English....	Weekly
The Way.....	Scottdale, Pa. ...	J. H. Moseman, Lancaster, Pa., and J. A. Ressler, Scottdale, Pa.	Old Mennonites.....	English....	Monthly
Words of Cheer.....	Scottdale, Pa. ...	J. A. Ressler, Scottdale, Pa.....	Old Mennonites.....	English...	Weekly
DerChristlicheJugenfreund	Scottdale, Pa. ...	C. B. Weins, Scottdale, Pa.....	Old Mennonites.....	German...	Weekly
The Gospel Banner.....	2372 W. 7th St. S.W.Cleveland, O.	J. A. Huffman, Bluffton, O.....	Mennonite Brethren in Christ.....	English....	Weekly
....	Rosthern, Sask...	I. A. Huffman, Bluffton, O.....	General Conference.	.....	.....

OFFICERS AND COMMITTEES OF GENERAL CONFERENCE.

OFFICERS

President - - - A. S. Shelly, Bluffton, O.
Vice-President - - - C. Hege, Freeman, S. D.
Secretary - - - P. R. Schroeder, Berne, Ind.

PROGRAM COMMITTEE

	Term Expires
Chairman, J. J. Balzer, Mt. Lake, Min.	1926
Secretary, E. J. Hirschler, Bluffton, O.	1920
J. B. Epp, Meno, Okla.	1923

BOARD OF FOREIGN MISSIONS

Chirman J. W. Kliewer, Newton, Kan.	1920
Secretary, P. H. Richert, Goessel, Kan.	1920
Treasurer, Gustav Harder, Whitewater, Kan.	1923
S. M. Musselman, Noble, Ia.	1923
H. D. Penner, Newton, Kan.	1926
M. M. Horsch, Los Angeles, Cal.	1926

BOARD OF FOREIGN MISSIONS

Chairman, W. S .Gottshall, Bluffton, O.	1920
Secretary, H. P. Krehbiel, Newton, Kan.	1923
Treasurer, J. E. Amstutz, Halstead, Kan.	1926
David Toews, Rosthern, Sask.	1920
Jacob Snyder, Roaring Spring, Pa.	1926
S. S. Baumgartner, Pratum, Ore.	1923

BOARD OF PUBLICATION

Chairman, H. J. Krehbiel, Reedley, Cal.	1920
Secretary, William J. Ewert, Hillsboro, Kan.	1923
J. F. Lehman, Berne, Ind.	1920
N. B. Grubb, Philadelphia, Pa.	1923
G. N. Harms, Whitewater, Kan.	1926
J. R. Thierstein, Bluffton, O.	1926

BOARD OF EDUCATION

Chairman, H. H. Ewert, Gretna, Man.	1920
Secretary, J. H. Langenwalter, Bluffton, O.	1923
Treasurer, D. H. Richert, Newton, Kan.	1923
S. M. Grubb, Philadelphia, Pa.	1920
S. K. Mosiman, Bluffton, O.	1926
J. K. Penner, Beatrice, Neb.	1926

EMERGENCY RELIEF COMMISSION

Chairman, R. A. Goerz, Newton, Kan.	1926
Secretary, John Lichti, Deer Creek, Okla.	1923
Treasurer, P. P. Hilty, Donnellson, Iowa	1923
H. H. Regier, Mt. Lake, Minn.	1920
P. R. Aeschliman, Almota, Wash.	1920
Franklin R. Moyer, Souderton, Pa.	1926

SANATARIUM COMMITTEE

Chairman, A. J. Ledig, Alta Loma, Cal.	1920
Secretary, D. J. Dahlem, Alta Loma, Cal.	1926
Treasurer, D. C. Krehbiel, Reedley, Cal.	1923
J. J. Eyman, Reedley, Cal.	1923
Henry Riesen, Geary, Okla.	1923
D. A. Schultz, Avon, S. D.	1920

SPECIAL COMMITTEE

Chairman, J. W. Kliewer, Newton, Kan.
Secretary, S. K. Mosiman, Bluffton, O.
Treasurer, J. F. Lehman, Berne, Ind.
Peter Jansen, Beatrice, Neb.
M. H. Kratz, Philadelphia, Pa.
P. H. Richert, Goessel, Kan.
H. P. Krehbiel, Newton, Kan.

STATISTICIAN

Franz Albrecht, Beatrice, Neb.

TRUSTEES

	Term Expires
Chairman, G. A. Harms, Whitewater, Kan.	1923
Secretary-Treasurer, C. F. Classen, Newton, Kan.	1920
William Hamm, Beatrice, Neb.	1920
J. W. Krehbiel, Moundridge, Kan.	1923
A. M. Fretz, Perkasie, Pa.	1923
Herman Wiebe, Beatrice, Neb.	1920
D. C. Krehbiel, Reedley, Cal.	1926
H. P. Goertz, Mt. Lake, Minn.	1926
Abraham Ratzlaff, Moundridge, Kan.	1926

LODGE COMMITTEE

Chairman, P. R. Aeschliman, Almota, Wash.
Secretary, P. P. Wedel, Moundridge, Kan.
W. S. Gottshall, Bluffton, O.
David Toews, Rosthern, Sask.
B. W. Harder, Whitewater, Kan.

MISSION FIELDS AND MISSION WORKERS OF GENERAL CONFERENCE

HOME MISSION BOARD

CANADIAN WORKERS

Rev. David Toews, Rosthern, Sask., Superintendent Canadian Field.
Rev. J. D. Buller, Waldheim, Sask., Missionary.
Rev. N. W. Bahnman, Hague, Sask., Missionary.
Rev. M. M. Lehman, Wymark, Sask., Missionary.

CITY MISSIONS

Chicago, Ill. — Mennonite Mission, Corner 73d and Laflin Sts., Chicago, Ill.
Superintendent—Rev. W. W. Miller, 1420 N. 71st St., Chicago, Ill.
Missionary Visitor—Cassie Niswander, 1420 N. 71st St., Chicago, Ill.

Los Angeles, Cal.—Whosoever Will Mission, Corner South Ave., 19th and Albion Sts., Los Angeles, Cal.
Superintendent—Rev. P. W. Penner, 168 S. Ave. 19, Los Angeles, Cal.
Missionary Visitor—Miss Ina Feighner, 1269 E. 47th St., Los Angeles, Cal.
Mission Worker—H. D. Voth, 620 S. Daly St., Los Angeles, Cal.

Altoona, Pa.—Bethany Mission, 2110 Eleventh Ave.
Superintendent—Rev. Jacob Snyder.
Missionary Visitor — Miss Elizabeth Foth, 1923 Thirteenth Ave., Altoona, Pa.

Hutchinson, Kan.—H. T. Unruh, Superintendent, 621 E. 3d St., Hutchinson, Kan.

Itinerary Minister—Rev. J. J. Engbrecht, Woodlake, Cal.

Missionary Evangelist for Eastern Territory—Rev. W. S. Shelly, Allentown, Pa.

Missionary Worker Among the Jews—Miss Dorothy E. Goodman, 244 Root Street, Chicago, Ill.

Statistical Information of General Conference Foreign Missions.

Fields and Stations	Missionaries	No. Native Helpers	Membership (baptized)
Oklahoma: Hammon	Mr. and Mrs. H. J. Kliewer	——	22
Cantonment	Mr. and Mrs. Albert Claassen	——	40
	Sister Agnes Williams (on furlough)		
Clinton	Mr. and Mrs. J. B. Ediger	1	26
Fonda	Mr. and Mrs. H. T. Neufeld	——	10
Canton	Mr. and Mrs. J. A. Funk	1	65
Arizona: Oraibi	Mr. and Mrs. H. A. Holcomb	2	20
	Sister Elisabeth Schmidt		
Moen Copi	Mr. and Mrs. J. B. Frey	2	10
	Sister Carolina Burkhalter		
Pakavi	Mr. and Mrs. J. R. Duerksen	——	——
	Sister Maria Schirmer		
Montana: Lame Deer	Mr. and Mrs. R. Petter	——	57
Busby	Mr. and Mrs. G. A. Linscheid (resigned)		55
	Mr. and Mrs. A. Habegger		
Birney	Mr. and Mrs. P. A. Kliewer	1	9
India: Champa	Mr. and Mrs. P. A. Penner	16	47 (Station)
Janjgir	Mr. and Mrs. E. B. Steiner	18	150 (Asylum)
	Miss Anna Braun (on furlough)		45 (Station)
	Miss Martha Burkhalter		16 (elsewhere)
	Mr. and Mrs. P. W. Penner (on furlough)		
Mauhadei	Mr. and Mrs. P. J. Wiens	16	62
Korba	Mr. and Mrs. C. H. Suckau	21	21
China: Kai Chow	Mr. and Mrs. H. J. Brown (on furlough)	12	89
	Sister T. Neufeld		
	Sister A. Fast		
	Mr. and Mrs. E. G. Kauffman		
Tung Ming Hsien	Mr. and Mrs. P. J. Boehr	2	——

Ministers of the General Conference.

Arranged According to their Dictrict Conference Affilliation

EASTERN DISTRICT CONFERENCE

Allebach, H. G.....Quakertown, Pa.
Apple, Philip.....Mt. Pleasant Mills, Pa.
Bayley, J. W.....119 Maryland St., Philadelphia, Pa.
Boyer, Victor B.....242 N. 11th St., Allentown, Pa.
Brand, D. J.....Bally, Pa.
Foulke, Linford.....Quakertown, Pa.
Fretz, A. M.....Perkasie, Pa.
Graybill, Elmer W.....Richfield, Pa.
Grubb, N. B.....715 Berks St., Philadelphia, Pa.
Grubb, S. M.....2956 N. 12th St., Philadelphia, Pa.
Grubb, Wm. H.....Schwenksville, Pa.
Hairline, Samuel.....Man's Choice, Pa.
Landis, Reed F.....Souderton, Pa.
Lehman, J. S.....8— Columbia Ave., Lancaster, Pa.
Martin, A. F.....Lancaster R. F. D., Pa.
Riehl, J. F.....Lewisburg, Pa.
Snyder, Jacob.....Roaring Spring, Pa.
Shelly, Elwood S.....Pennsburg, Pa.
Shelly, Harvey W.....Quakertown, Pa.
Yoder, S. D.....Roaring Spring, Pa.

MIDDLE DISTRICT CONFERENCE

Boehr, J. P.....Summerfield, Ill.
Basinger, Elmer.....Bluffton, O.
Bechtel, A. S. (Evangelist).....Bluffton, O.
Diller, Benjamin.....Bluffton, O.
Gottshall, W. S.....Bluffton, O.
Hilty, P. P.....Donnellson, Iowa
King, D. D.....Fortuna, Mo.
Langenwalter, J. H.....Bluffton, O.
Lehman, Joel.....Berne, Ind.
Lehman, M. M.....Bluffton, O.
Miller, W. W.....1420 W. 71st Place, Chicago, Ill.
Mosiman, S. K.....Bluffton, O.
Musselman, S. M.....Wayland, Ia.
Moyer, J. F.....Pandora, O.
Niswander, Willis.....Pandora, O.
Niswander, M. A.....Pulaski, Ia.
Schumacher, Albert.....Lockwood, O.
Sommer, Adam.....Dalton, O.
Sommer, I. A.....Berne, Ind.
Sprunger, S. F.....Berne, Ind.
Schroeder, P. R.....Berne, Ind.
Stucky, P. E.....Olds, Ia.
van der Smissen, C. H. A.....Berne, Ind.
Neuenschwander, A. J.....Trenton, O.

WESTERN CONFERENCE

Aeby, Jacob.....Ransom, Kan.
Albrecht, Abraham.....Inman, Kan.
Albrecht, Franz.....Beatrice, Neb.
Amstutz, J. E.....Halstead, Kan.
Andres, John P.....Elbing, Kan.
Balzer, Abraham.....Hillsboro, Kan.
Balzer, Isaac.....Buhler, Kan.
Balzer, J. F.....Newton, Kan.
Banman, Heinrich.....Canton, Kan.
Banman, J. J.....Canton, Kan.
Bartel, H. H.....Hillsboro, Kan.

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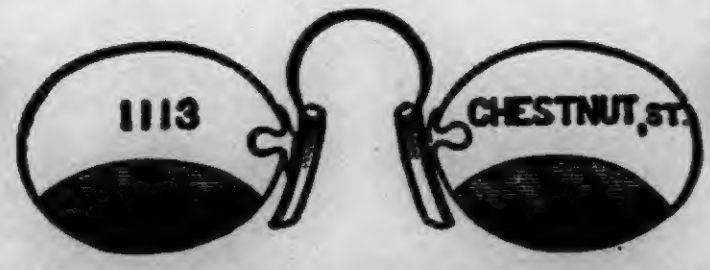

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Boese, John .....Halstead, Kan.
Buller, P. P. .....Goessel, Kan.
Buller, P. .....Goessel, Kan.
Dick, Abraham .....Inman, Kan.
Dirks, Peter H. .....Pawnee Rock, Kan.
Dirks, Jacob .....Liberal, Kan.
Dueck, G. .....Hydro, Okla.
Dyck, H. J. .....Elbing, Kan.
Ediger, D. J. .....Greensburg, Kan.
Entz, J. E. .....Newton, Kan.
Epp, J. .....Newton, Kan.
Epp, J. B. .....Meno, Okla.
Epp, J. H. .....Hillsboro, Kan.
Ewert, W. J. .....Hillsboro, Kan.
Flaming, John .....Korn, Okla.
Flaming, Peter .....Inman, Kan.
Flickinger, J. J. .....Pretty Prairie, Kan.
Frey, Corn. .....Newton, Kan.
Froese, Abraham .....Taloga, Okla.
Gaede, H. J. .....Sahuarita, N. M.
Galle, William .....Moundridge, Kan.
Goering, Christian J. .....Moundridge, Kan.
Goering, John C. .....Moundridge, Kan.
Harder, Gustav .....Whitewater, Kan.
Harder, Bernhard .....Whitewater, Kan.
Harmes, G. N. .....Whitewater, Kan.
Hirschler, Christ. E. .....Houston, Kan.
Janzen, Jacob .....Bessie, Okla.
Kauffman, N. B. .....Moundridge, Kan.
Kauffman, J. J. .....Eakley, Okla.
Kliewer, J. W. .....Newton, Kan.
Klaassen, Michael .....Bessie, Okla.
Klaassen, Jacob .....Bessie, Okla.
Krehbiel, Peter M. .....Moundridge, Kan.
Krehbiel, H. P. .....Newton, Kan.
Lichti, John .....Deer Creek, Okla.
Linscheid, John P. .....Arlington, Kan.
Lohrenz, Peter .....Munndridge, Kan.
Lohrenz, D. D. .....Orienta, Okla.
Martens, Abrm. M. .....Buhler, Kan.
Pankratz, Franz .....Lehigh, Kan.
Penner, Jacob W. .....Hillsboro, Kan.
Penner, H. P. .....Newton, Kan.
Penner, Cornelius .....Beatrice, Neb.
Penner, John K. .....Beatrice, Neb.
Penner, Gerhard .....Beatrice, Neb.
Peters, John .....Korn, Okla.
Peters, H. P. .....Hillsboro, Kan.
Plenert, John .....Hillsboro, Kan.
Ratzlaff, Abraham .....Moundridge, Kan.
Ratzlaff, D. F. .....Fairview, Okla.
Ratzlaff, J. J. .....Newton, Kan.
Regier, Bernhard .....Newton, Kan.
Regier, C. H. .....Elbing, Kan.
Regier, J. W. .....Newton, Kan.
Reimer, Cornelius .....Beatrice, Neb.
Reimer, Heinrich .....Taloga, Okla.
Reimer, P. .....Beatrice, Neb.
Roth, John .....Whitewater, Kan.
Rickert, P. H. .....Goessel, Kan.
Riesen, H. .....Geary, Okla
Schmidt, D. .....Tampa, Kan.
Schmidt, H. U. .....Vona, Okla.
Schroeder, H. D. .....Hooker, Okla.
Smith, Jacob A. .....Pawnee Rock, Kan.
Stuckey, Peter .....Moundridge, Kan.
Stucky, Peter .....Moundridge, Kan.
Stucky, John J. .....Moundridge, Okla.
Stucky, Fritz .....Mt. View, Okla.
Stucky, Christian .....Eakley, Okla.
Suderman, J. W. .....Moundridge, Kan.
Unruh, David D. .....Inman, Kan.
Unruh, R. H. .....Goessel, Kan.
Unruh, H. T. .....Hutchinson, Kan.
Ummel, Abraham .....Ransom, Kan.
Voran, Christ. J. .....Kingman, Kan.
Voth, P. R. .....Gotebo, Okla.
Voth, H. R. .....Goltry, Okla.
Wedel, C. C. .....Canton, Kan.
Wedel, Peter P. .....Moundridge, Kan.
Wedel, T. P. .....Galva, Okla.
Wedel, F. F. .....Kismet, Kan.
Wiebe, Herman .....Beatrice, Neb.
Wiebe, J. G. .....Coy, Okla.
Wiebe, H. M. .....Whitewater, Kan.
Wiebe, Bernhard .....Whitewater, Kan.

PACIFIC CONFERENCE

Adrian, H. H. .....Escondido, Cal.
Aeschliman, P. R. .....Colfax, Wash.
Bachman, H. A. .....Woodlake, Cal.
Baumgartner, S. S. .....Pratum, Ore.
Dirks, Leonard .....Aberdeen, Idaho
Grubb, E. F. .....4900 Albania St., Los Angeles, Cal.
Hege, Jacob .....Paso Robles, Cal.
Hess, D. B. .....Schrag, Wash.
Horch, M. M. .....Upland Cal.
Isaac, Ferdinand .....Los Angeles, Cal.
Jantzen, F. F. .....Paso Robles, Cal.
Kliewer, J. J. .....Reedley, Cal.
Krehbeil, H. J. .....Reedley, Cal.
Lichti, John .....Fairmead, Cal.
Lichti, Otto, Dr. .....Reedley, Cal.
Mehl, J. C. .....Upland, Cal.
Neuenschwander, J. E. .....Aberdeen, Idaho
Neufeld, J. .....Dalas, Ore.
Neufeld, William .....Reedley, Cal.
Schrag, J. R. .....Lima, Wash.
Sommer, A. A. .....Glendora, Cal.
Toews, John .....Aberdeen, Idaho
Voth, J. J. .....Upland, Cal.
Waltner, John .....Schrag, Wash.
Wiebe, A. J. .....Paso Robles, Cal.
Wiebe, Alfred .....Upland, Cal.

NORTHERN CONFERENCE

Baer, J. B. ..... Mountain Lake, Minn.
Balzer, J. J. ..... Mauntain Lake, Minn.
Dick, Dietrich J. ..... Joplin, Mont.
Dick, Isaac J. ..... Mountain Lake, Minn.
Epp, H. D. ..... Henderson, Neb.
Epp, H. H. ..... Henderson, Neb.
Engebrecht, Derk ..... Marion, S. D.
Ewert, Cornelius ..... Avon, S. D.
Fast, Martin ..... Munich, S. D.
Franz, John M. ..... Bloomfield, Mont.
Friesen, Peter J. ..... Butterfield, Minn.
Hege, Christian ..... Freeman, S. D.
Harder, David ..... Butterfield, Minn.
Hubin, Daniel ..... Butterfield, Minn.
Kauffman, Joseph ..... Freeman, S. D.
Miller, Christian ..... Freeman, S. D.
Niessen, John ..... Mountain Lake, Minn.
Pankratz, P. H. ..... Henderson, Neb.
Regier, H. H. ..... Mountain Lake, Minn.
Regier, J. M. ..... Freeman, S. D.
Schrag, John ..... Marion, S. D.
Schultz, David A. ..... Avon, S. D.
Stoesz, Jacob ..... Mountain Lake, Minn.
Thiesen, Derk T. ..... Marion, S. D.
Toews, N. F. ..... Alsen, N. D.
Toews, J. R. ..... Mountain Lake, Minn.
Tschetter, P. P. ..... Hydro, Mont.
Unruh, H. P. ..... Avon, S. D.
Waltner, Alfred ..... Marion, S. D.

CANADA CONFERENCE

SASKATCHEWAN

Bahnmann, N. W. ..... Hague
Balzer, Henry ..... Langham
Bartel, John ..... Drake
Bartel H. H. ..... Drake
Boldt, Jacob ..... Osler
Buhler, Gerhard ..... Herbert
Buller, J. D. ..... Waldheim
Derksen, A. A. ..... Lost River
Dueck, John ..... Rosthern
Dyck, J. W. ..... Langham
Ens, C. K. ..... Rosthern
Epp, David ..... Laird
Epp, Gerhard ..... Rosthern
Epp, P. J. ..... Rosthern
Galle, Menno J. ..... Drake
Gerbrandt, John ..... Cornduff
Goertz, Peter ..... Waldheim
Jantzen, Jacob ..... Langham
Peters, John B. ..... Herbert
Redekapp, J. J. ..... Laird
Regier, Peter ..... Laird
Regier, John ..... Laird
Sawatzki, C. F. ..... Herbert
Sawatzki, Franz ..... Herbert
Sawatzki, Jacob F. ..... Rosthern
Toews, David ..... Laird
Warkentin, Henry ..... Langham
Wiebe, H. W. ..... Herbert
Wiens, Jacob M. ..... Herbert

MANITOBA

Epp, Peter P. ..... Altona
Ewert, H H. ..... Gretna
Ewert, Benjamin ..... Gretna
Hoepner, Jacob ..... Winkler
Hildebrand, Henry ..... Winkler
Hooge, John J. ..... Plum Coulee
Loeppky, Dietrich ..... Emerson
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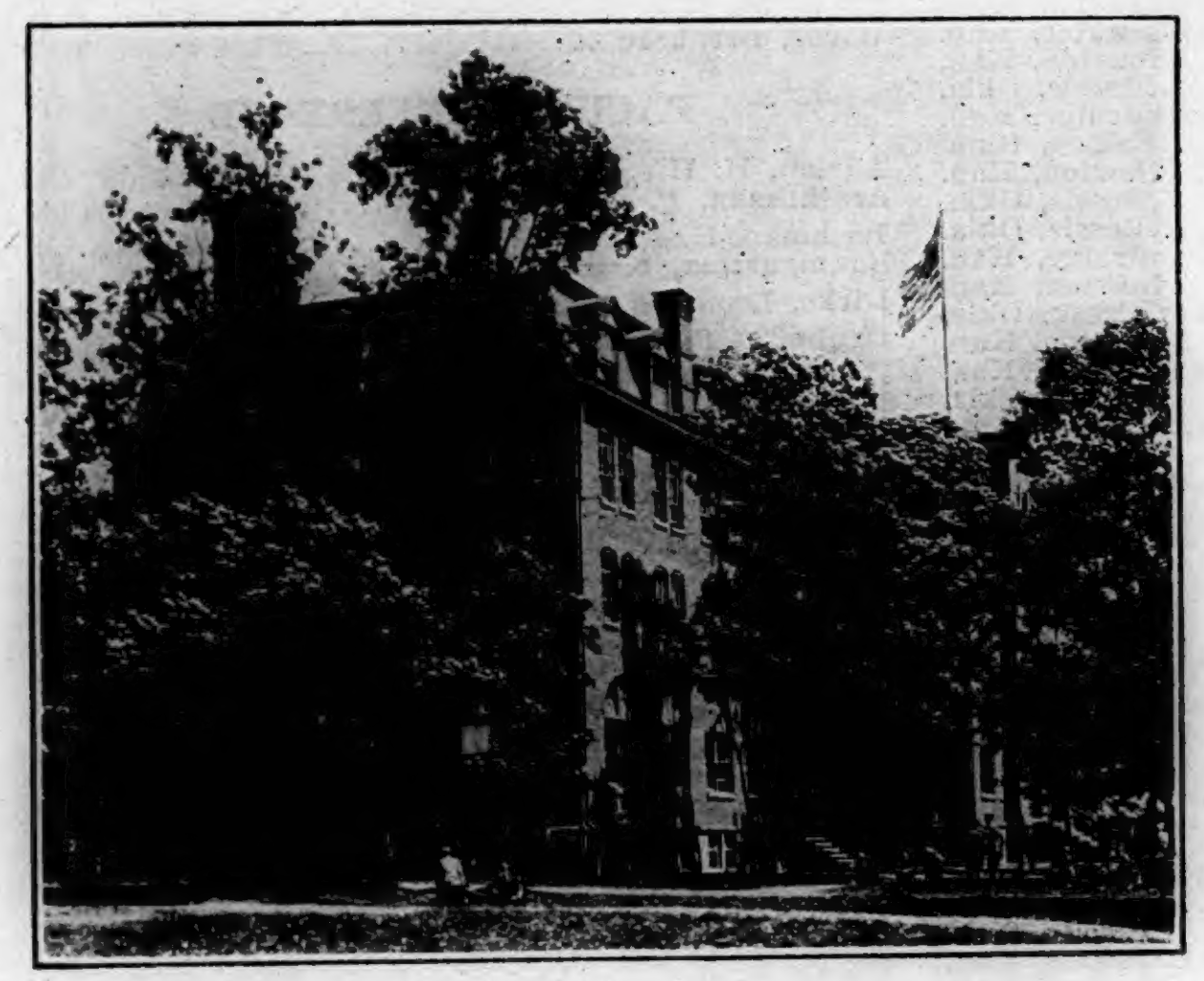

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